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THE JOURNAL OF BIBLE AND RELIGION

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The Bible in Contemporary Drama

CHARLES S. BRADEN*

THIS is the third paper I have written on the Bible in Contemporary American Literature. The first, *The Bible in the Contemporary Novel*, was published in *Religion in Life* in January, 1940. The second, *The Bible in Contemporary Poetry*, was published in the same magazine in January, 1950.

My interest throughout the successive studies has been to try to discover how much use contemporary writers make of sacred writ. We know that much of the older literature made large use of it. Are modern writers acquainted with the Bible, and do they employ its language and its ideas in their writings? To discover this there was but one method I knew, namely, to read contemporary literature and mark carefully every reference or allusion, direct or indirect, that seemed to have come from the Bible.

Obviously such a study has had to be selective. One simply could not read everything by everybody. With the aid of competent professional workers in the field ten playwrights were chosen. If they are not considered absolutely the "best" by everybody, they are at least representative of the best in our time. Those chosen for study were Eugene O'Neill, Maxwell Anderson, Marc Connelly, Sidney Howard, Philip Barry, Thornton Wilder, Clifford Odets, Lillian Hellman, William Saroyan, Tennessee Williams, and Arthur Miller.

The unfortunate necessity (from the writer's viewpoint) of compressing into an article of reasonable length a paper that required a full hour to read at the New York meeting, and

was even then cut considerably, makes it impossible to state more than a few general conclusions arrived at as a result of the study, if anything of the content of some of the plays that are largely biblical is to be given.

One interesting discovery was the frequent use of biblical titles for plays which sometimes had nothing biblical about them or even anything religious. Among the longest New York run plays were *The Voice of the Turtle*, *Seventh Heaven*, and, of course, *Green Pastures*. Pulitzer prize winners were *In Abraham's Bosom*, *There Shall be No Night*, and *The Skin of Our Teeth*. From 1930-1947, at least 27 plays with biblical titles appeared on Broadway. Some of them were *Greater Love*, *Lost Sheep*, *Adam's Wife*, *Things that are Caesar's*, *Eye on the Sparrow*, *Lily of the Valley*, and *As We Forgive Our Debtors*. A few, such as *Bathsheba*, *Mary of Magdala*, and *The Eternal Road* were definitely biblical in character. The last named, by Franz Werfel (Viking Press, New York, 1936) ran 171 times on Broadway. It appeared during the early years of Adolf Hitler when his persecution of the Jews so shocked the world. The setting of the play is in an eastern European village, where a mob is threatening the destruction of the Jews. They are gathered together in the synagogue, while elsewhere a ruler debates their fate. It is essentially a biblical mystery play and is really the timeless story of Israel under persecution. In it appear in characteristic roles various members of the community, such as the rabbi, a pious man, the president of the congregation, the estranged one and his son, the adversary, the timid soul, and the rich man. Scriptural figures are the voice of God—who never appears, of course—

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the heavenly host, the angel of death, and a large number of patriarchs, priests, prophets and other characters. The rabbi reads from the Bible the stories of the patriarchs, Moses, the kings, and the prophets for the encouragement of the people, and they are acted out, something after the fashion of the *March of Time*.

It was elaborately staged, as presented in the Manhattan Opera House, on five stages: the synagogue at the lowest level; a gently rising road; a steeper upland curve of the same road with three spaces for action; an altar stage rising above the middle space of the third level which symbolized the top of Sinai, the altar-place of the temple; and the fifth stage rising still higher above the altar-place. It represented the sphere of angels and the voice of divinity. Appropriately it was veiled as a mystery.

The play must have been impressive indeed. Even to read it is to catch something of the abiding faith which has been the strong support of Israel across the centuries of wandering and persecution. As collateral reading it might be much more effective than some more scholarly books in making the Bible come alive for modern students. One wonders why it was never made into a moving picture.

Two other frankly biblical plays have had long runs on Broadway and elsewhere. *Green Pastures* by Marc Connelly was not only a box office record breaker on the stage, but also in the movies, so that literally millions of people saw and enjoyed it. It was scripture through the eyes of the Southern Negro, a bit shocking to the sensibilities of educated and very proper white folk. The writer shared, in anticipation, something of that feeling before he saw the play. Putting God on the stage, smoking a "seegar," seemed to be going beyond the canons of good taste and religious feeling. But he confesses that when he saw Richard B. Harrison and the whole superb original cast in a Chicago theater every vestige of feeling of outraged religious sensibility disappeared and he left his gallery seat with the distinct sense of having shared in a deep religious experience. Somehow underneath the obvious humor and naiveté of the play there was a profound understanding of the spirit of the Bible, which one

often misses in more formal attempts, in church and elsewhere, to convey its message.

Then there was *Family Portrait* by Lenore Coffee and Wm. Joyce Cowen*. This had no such extended run in the commercial theater (111 performances in 1938-39), but probably it has been far more frequently played by church groups than any of the above. It is the story of Jesus very simply told, as reflected in the varied attitudes of the other members of his family toward him. Jesus never appears on the stage at all, yet he is the very center of the play. As literature it probably falls considerably below most of those listed here, but for effectiveness in conveying to readers or auditors the heart of Jesus' teaching through the medium of drama, few modern plays equal or surpass it. Obviously the play would make no appeal to Catholics who believe that Mary bore no other children. Nor would they like the closing scene where Mary sometime after Jesus' tragic death is talking to her youngest son Judah asking him about the baby soon to be born. If it were a boy what name would they give him, Judah replied that it was as yet undecided. Then said Mary, "I wish you would name him after your brother, Jesus." Judah agrees to talk it over with Deborah his wife, then kissing Mary he starts to run upstairs. The mother of Jesus adds, "Its a nice name, I should not like him to be forgotten," and the curtain comes down. Again I suggest that it go on your reading list in the appropriate course.

But now we turn to the study of the several plays by the outstanding playwrights of our time. First in rank by unanimous verdict, stands Eugene O'Neill. He seems to stand out above all the rest. Not however, in the number of times his plays ran on Broadway. Judged by this standard, he would appear well down on the list, far below the writers of *Abie's Irish Rose* and *Oklahoma*, and probably *South Pacific* in time. But it is recognized generally that no dramatist in our time has so ably portrayed the spirit of modern man. He is not easy reading, but there is depth of understanding and tremendous power in the portrayal of men and

* Random House, New York, 1939

women in the grip of forces often too powerful for them. There are no happy endings in O'Neill's plays. The crude realism of some of them is brutal in the extreme. One might well wonder then whether such a writer could be expected to make much use of scripture. The answer to that is that the Bible is also at times a rudely realistic book, and that in some of his plays, without any direct use of scriptural language, he is only writing a commentary on the biblical maxim, "The wages of sin is death." Retribution which moves inexorably through a number of his plays is certainly no stranger to biblical writers. If he misses the other, more joyous, hopeful aspect of holy writ, it may only be because he is so much a child of his own age, which has emphasized the seamier side of the picture.

How much use does O'Neill make of scripture? I read for the purpose of this paper the following plays: *Anna Christie*, *Hairy Ape*, *The Emperor Jones*, *Mourning Becomes Electra*, and *The Iceman Cometh*.

The answer is, not much, if one discounts the expletives involving God, hell, heaven, the devil etc. (There are plenty of those). Yet, again especially in *Mourning Becomes Electra*, really a trilogy, built around an old New England family, the theme running through the entire drama is retribution. The sin of a former generation projects itself into the lives of the family of *Mannons*, and their own sins lead inevitably to their ruin. Christine, who is unfaithful to her husband, and finally his murderer; Adam, her lover; Lavinia, her daughter who in the end turns out also to have loved Adam; and Orin, Christine's son whose relationship with his mother and sister hints of incest even; all, in the end, pay through death, madness, or eternal loneliness, the price of evil doing. Yet there is not much in the way of direct biblical material.

Thornton Wilder's *The Skin of Our Teeth** is a most puzzling play. I am still not at all certain what it means, if anything. George and Mrs. Antrobus seem definitely, at times, to

be Adam and Eve. The drama takes the form of a play being put on before an audience, a sort of play within a play. It alternates from a simulated rehearsal, to conversation of the actors with the audience, or their own reactions to the very play they are playing. Rather confusing, it seems to me, not a very profound student of the drama.

Obvious biblical allusions appear on many pages: a ring found in the theater inscribed "from Eve to Adam;" "by the skin of their teeth;" "the man who makes all the laws; Judge Moses, who wears a skull cap;" "the ten commandments;" "Abel and Cain" as brothers and sons of Mrs. Antrobus. Cain is always getting into trouble. He throws rocks at other boys, nearly killing them. At one point he is seen to have a large ochre and scarlet scar on his forehead in the shape of an "O." A woman is called a kill-joy, "Mrs. Jeremiah" (p. 65).

Several scripture verses are quoted; e.g., "In the beginning God created," etc., several times, in whole or part. "And God called the light day, and the darkness he called night." A great deal is made of the flood. Its coming is foreshadowed by the hoisting of storm signals. "Goodness," says Mrs. Antrobus, "I'm going this minute to buy you all raincoats" (p. 75). Over the air comes the voice of the announcer: "A storm is coming up, a hurricane, a deluge" (p. 89). The fortune teller shouts to George, "Take those animals into the boat with you, all of them, two of a kind. . . . There's no time to lose, start a new world—begin again."

Antrobus becomes suddenly very busy. "Elephants first, gently there . . . look where you are going. . . . Is the kangaroo there? There you are. Take those turtles in your pouch will you?" The voice of Gladys, the daughter, is heard: "Papa, look, the snakes!" (p. 100) Bystanders ridicule them. "What are you scared of George?" "Fellows, it looks like rain. Maggie, where's my umbrella?" "George is setting up for Barnum and Bailey" (p. 101). Toward the end of the play, George is made to say: "All I ask is a chance to build a new world and God has always given us that" (p. 140).

* Samuel French, New York. Used by permission by the publishers.

Philip Barry's play, *John*,* first appeared in 1927 and was produced by the Actors Theater in New York. It is definitely a biblical play. While there is very little direct quotation from the New Testament in it, the story of John the Baptist is told, with Jesus appearing ever and again in the background, through reports about him and his work, though never in person on the stage. In this respect it resembles *Family Portrait*. It is a reverent treatment of Jesus that will not offend any, save the very conservative, and them only at the point of the suggestion that Jesus seemed not yet, at the time of John's death, to be aware of his Messiahship. In this it stands in sharp contrast to Robinson Jeffers' *Dear Judas*, which clearly makes Jesus the illegitimate son of Mary who is represented as lying to him about his father.

Barry's picturing of John, his disciples, his work, his beliefs is most interesting. He is represented as a tent evangelist. Among John's disciples are Simon, Nathaniel, James, Andrew. They seem to help him in the baptizing. Later a new group has joined up, among them Jesus, carpenter of Nazareth, and John, son of Zebedee.

John was deeply impressed by Jesus. "It's you ought to be baptizing me," he said. To his other disciples he later said: "One of them had the holiest face ever I saw."

The neophytes were sent away to the desert to fast. Jesus did not return with them, but later appeared, himself, as a tent preacher, not far from where John's tent was set up. John unselfishly sends two of his followers to direct as many as possible to Jesus' tent rather than his own. "It's not good to preach to empty benches," he said. But all went to hear Jesus.

While Jesus was in the desert, Herodias, an ambitious woman, wife of Herod Antipas, had come out to observe his work, and, attracted by him, sought an alliance with him which would further her ambitions. "You are magnificent, John Baptist," she had told him, "I take fire of you." John spurns the offer and demands of her and her husband that they go to the temple in sackcloth and ashes, then

* Samuel French, New York, 1927. Used by permission of the publishers.

come and follow him. Instead, John was arrested and thrown into prison. In the fourth act she has him brought in under guard to talk to him. But before this she has arranged that he hear of Jesus' success, how the crowds hail him and follow him. Said she to Antipas: "I wish to puff him up a little higher before I prick him." She evidently thinks thus to win him to her side as a reaction against Jesus' way of "love your enemies." Antipas thinks his preaching of non-resistance is only the ruse of an organizer.

John is brought in. News of the success of Jesus has made him more confident. He believes Jesus will come to release him. They tell him Jesus is his rival. "Then I would have more rivals like him," he cries.

"But he has softened your preaching, watered it down until poor folks take it with ease and a feeling of importance," she tells him. John is affronted. "You lie serenely, Madam," he says, "but without persuasion."

But Hanan a confederate of Herodias says he has heard him and is appealed to by her to confirm her report. "At first," she says, "he taught your doctrine to the letter—that's quite true. But now he speaks with no authority but his own—not Heaven's, not yours, but his own. The Kingdom comes, ah yes—the Kingdom is all but here. But it is not an actual Kingdom—oh no—it is a kind of a little dream, a pale imagining that is to have its beginning within the lowly and the mournful and the meek—within them, mind you! It is not much of a Kingdom, but it is for them alone; they are the great people of the earth, and they shall rule it—in their imagining. It is a safe doctrine, is it not?"

"And listen, Baptist," continues Herodias, "no more of this eye for an eye. If your enemy strike you on the cheek, present the other—keep peace—peace at any cost. It is the peace-maker he blesses, not the warrior. Love your enemies, you Jews, love them! For are not all men brothers—Greeks, Romans, and Jews alike?"

John couldn't take it in. "You expect me to believe a man so spoke to Jews?—you're a sweet pack of liars."

She goads him with other stories of Jesus' reported sayings. He will not believe them. Then she boldly names him, John, as Messiah, born to restore the Kingdom. He angrily repudiates the suggestion. "I am not him," he cries. "That remains to be seen," said she. "That is a matter of self-examination and the fulfillment of certain prophecies which may be easily arranged. John, it is high time we two talked plain affairs. I have armies for you, and arms. It is war, prophet. If a greater than you is born of it, you may acknowledge him. In the meantime, you would do well to have a queen at home, who, being a Maccabee, the people would both venerate and trust."

Indignantly John scorns her suggestion. "When King Messiah comes the valleys will be filled and the hills brought low."

"O, cease that cant" she cried. "I'm sick of it. Wait for an act of God to bring the Kingdom, and wait forever, I suppose? I will not let this flame of yours beat itself out within a tent. Shall I let the hope of a lifetime go to grave for one man's blindness to himself? I know who is to be Messiah in this land, and I mean you shall know it. I shall give you one month, in solitude, to search for him. Alone in a small cell shall you find him. If not it is the end of John Baptist."

The guards of John's prison are represented as baptized converts. They admit Peter and John Zebedee to talk with John. He asks about Jesus. "Is his following large?" "Enormous," they tell him. Said John Zebedee, "He is the only prophet we have ever heard who speaks his own mind as his own, without forever insisting he is the voice of Heaven" (p. 153).

"He does not need to, maybe," said the Baptist. Then he asks, "Is he greater than Isaiah?" "Like him but greater," said Simon. "Greater than John the Baptist, eh, son?" John asks. Had they ever noticed a change in him, "something curious and strange like to a possession?" "It may be he is the one we are waiting for."

"He has not so claimed" they reply.

"Maybe he doesn't know it yet," said John. He himself had had intimations, but it is clear that he was thinking strictly in terms of his own

idea of the Messiah. "My ears have caught the cries of Roman legions as they tumbled under . . . I have seen the Kingdom with the king in splendor ruling his enemies with a rod of iron, breaking them in pieces like a potter's bowl" . . . if he could only get out and join him. . . .

"Go to him straightway," he commanded them, "you two. Say I want to know, is he the one who is to come or should I look for another." They go out and Herodias and Hanan come to talk with him. John asks to be set free.

"Are you Messiah, or are you not," said Herodias.

"I am John the Baptist," he replied.

"The Messiah is not yet, eh?" She asked.

"I shall find out from Jesus," he answered.

She flies into a rage, but he is unmoved. Then she breaks and cries, "Ah, Baptist, make use of me. I am a sinful woman, yes, but what is that to you? Make use of me. I hold that which you need . . . despise me but use me . . . Come into your Messiahship, then turn about and crush me. But let me feel that somehow I have shared. Remember, it is the same thing we want, the selfsame thing."

"Madam," he cried, "If what I want should come about through you, it would no longer be what I want."

For a moment she looks fixedly at him, then turns to Hanan—"It is enough! Come!"

And one knows that it is the end for John the Baptist. Only a few minutes remain before his shaggy head will be brought in upon a salver.

It is a dramatic and stirring piece. Just to read it is a moving experience. Well acted it could be a powerful play. Actually it's run was short on the New York stage. It lasted but 11 performances.

At this point it becomes evident that I have used almost all of my space and that not more than the briefest kind of a report can be made on the remaining dramatists. A summary is difficult, because they differ so much one from another. Aside, then, from Wilder's *Skin of our Teeth*, and Philip Barry's *John*, both of which are to some extent biblically based, and therefore are full of biblical quotations or in-

direct references to biblical persons, places, things or ideas, there is not much to report. Most of them make considerable use of the divine names, God, Jesus, Christ, usually in some pious or non-pious ejaculation, or expletive ranging all the way from "For the love of God, or Christ" to the worst kind of swear words. Hell comes in for a great deal of use either as expletive or a place to which to consign things or persons. Checking through 15 plays not so far discussed, I found just six quotations of as much as a whole biblical verse, and but 42 direct or indirect biblical allusions, an average of less than three per play. No one playwright has given evidence of especial acquaintance with any one book or one of the testaments rather than the others.

While some of them are distinctly dealing with concepts which are common in the Bible, it is evident, that, always excepting the particularly biblical or biblically derived plays, they have felt that their ideas could be expressed better without the use of biblical language. Maybe that is a fact. Maybe the putting of old truths in new settings and contemporary language is the best way to get them across to

our age. Particularly might one who knows how biblically illiterate the average American is, hesitate to employ language or persons or situations which would evoke no response in his hearers.

Is this good, or is it bad? I for one regret that it is so. In a sense it reflects upon us who are teachers of Bible and supposedly leaders in the field of religious education. Why is the Bible not better known? It deserves to be, does it not? Whose business is it to see that it is known?

It would be easy at this point to blame the religious educators. But who gives them the ideas they may have about the importance of the Bible in religious education? If we teachers of Bible in colleges and seminaries have not been able to sell them the idea of its importance in our culture—why have we not? Are we ourselves fully enough convinced of its indispensability in the religious educational process? If we are not, then there is little hope that in the future it will play any conspicuous role in the religious life of our people, or in the world which they will be sure to build.

Trends in Old Testament Theology

WILLIAM A. IRWIN*

EVERY worker in the field of Old Testament is familiar with "the death and rebirth of Old Testament theology."¹ Briefly, from the time of Johann Phillip Gabler's inaugural lecture at Altdorf on March 30, 1787, this branch of biblical scholarship was a self-conscious and increasingly significant phase of Old Testament study. Numerous works of first rank were produced through the nineteenth century; then suddenly, just after the close of the century, it came to an abrupt end with the posthumous volume by A. B. Davidson, which was at the same time the one important Old Testament theology by an English-speaking scholar. There ensued the years of the histories of Israel's religion, with many books of high scholarship and significance. Then in the 1930's (with a preliminary work in 1922) Old Testament theologies again began to appear and the subject acquired almost at once a respectability and importance which the following years have but enhanced.²

This strange double shift in scholarly interest and expression is one of the remarkable features of recent biblical study. Yet explanations, whether partial or complete, are at hand. In considerable measure the reason is inherent in the subject matter. For, on one hand, the religion of Israel is now fully recognized to have been subject, just as any other, to a process of growth. Some scholars believe that until prophetic times it was not far removed from a semi-paganism; others wish to trace back into early times, even into the patriarchal age, some worthy grasp of the exalted faith that presently became the glory and greatness of Israel. But both alike admit the reality of development in Israel's knowledge of God and in standards of human conduct. A historical treatment of Israel's religion is a *sine qua non* for those who would understand it. But not less does an organized statement of a matter so complex as a

nation's religious faith and practice seem a necessity of rational thought. The Jews, it is true, have through their long history manifested little interest in such formulations. Only in recent times and to a limited extent have they produced theologies of Judaism.³ The Jewish emphasis on conformity to the group way of life has left large freedom of thought for the individual. But Christianity has from the first taught the centrality of faith, though not without serious misunderstandings and excesses throughout the centuries. A statement of the content of that faith has always been needed. The creeds of the early church were the germ of all later theologizing. Christianity has been a theological religion.

Thus it has been first of all the tension between these two basically valid approaches to the religion of ancient Israel that has caused the vacillation of interest which we are considering. It was natural, almost inevitable, that with the evolutionary concepts of the latter half of the nineteenth century, the growing emphasis on a correct sequence of Old Testament writings, and the parallel interest in the new study of "comparative religion," as it was called, that the theological treatment, dominant even long before Gabler, should give way to histories of Israel's religion. Indeed the change was less spectacular than our summary sketch would make it appear. For the famous and standard Old Testament theologies of the period evidence richly the operation of the new forces and the shift of emphasis that was already taking place. They manifest a deep consciousness of the historical nature of their subject matter, and even, as in the case of Schultz's work, preface their theological structure with a lengthy history of the religion. They were in this regard only availing themselves of the best thought and insight of contemporary scholarship, and marking a real advance over the uncritical methods that had prevailed for centuries.

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It is, however, the reverse process, which has taken place almost under our eyes, that is of special interest and concern for us. Is it also an advance? The "history of religions" method held sway for a very brief time relative to the long history of Old Testament studies: has its primacy been challenged because of some inherent deficiency? Or is the revival of a theological study only a fad of this disturbed time, and a concession to unreasoned emotionalism? Can we discern in it a valid insight that will deepen our comprehension of Israel's literature and religious faith?

In his outline of biblical theology, Millar Burrows explains the *raison d'être* of his work with the remark, "History asks what the religion of the ancient Hebrews and early Christians was; biblical theology asks what was God's judgment on that religion, and what significance it has for us."⁴ We may well question whether the implications of this are adequate to the scope of history, for we have come to recognize that the historian writes from the vantage point of all that has made him, and whether he will or not, he constantly intrudes his judgments into his allegedly objective account. But in any case Burrows has here somewhat accurately summarized the principles of the "history of religion" episode in the treatment of Israel's faith. It was not merely the Old Testament worker who was obsessed with this idea of a bloodless detachment; it was part of the scholarly life of the time. The function of the scholar and teacher was believed to be descriptive. It was a mark of weakness or of faulty methods to divulge one's own convictions or his attitude toward the subject under discussion. Instead the views of successive thinkers, biblical or other, were to be strung together on the thread of chronology with as little concern as one might manifest in threading beads: one big, one little; this red, the next green, but all alike merely beads on a string.

The thinking and writing of the time was actually better than this. All of us can cite volumes of deep religious concern and commitment produced by first rank scholars. Moreover, fairness demands that we recognize the validity of the attitude, even at its worst. Is

not the first duty of the scholar, as scholar, to be master of his field? It contains a mass of detailed facts that he alone is competent to command; if he fails then the total of our intellectual equipment is impoverished. His field also bristles with unsolved problems which soon or late are relevant for ongoing life; none but he is equipped to make a sound and effective assault on them. The advance of knowledge is dependent on his handling of facts.

It is not to be wondered at that such an attitude dominated biblical scholarship of the first decades of this century. Results already attained in biblical study were revolutionary for a wide area of thinking and possessed all the thrill and lure of a revolution. The history of the ancient Near East had begun to pour its treasures into our total grasp of truth,⁵ with phenomenal implications for the biblical worker in particular. Archaeology was steadily astonishing the world with its revelations, and nearly submerging the biblical scholar with ever new demands on his competence.⁶ Little wonder then if he devoted himself wholly to the pursuit of facts which had abundantly demonstrated their explosive qualities. The farther implications of these facts he could afford to dismiss as the responsibility of others. And indeed it is still a debated question whether the Old Testament scholar does not best serve his function by as complete and sympathetic an understanding of the life of ancient Israel as he can attain, which then he transmits to, say, the systematic theologian as source material for his research.

It is relevant here to cite also a remark by Otto J. Baab in the preface to his *Theology of the Old Testament*; he speaks of teachers of the Old Testament "continuing to stress only questions of origin, unity, secondary sources, period of composition, and textual glosses or interpolations."⁷ How many of us biblical teachers will be willing to admit this as a true account of our activity? Yet, that it is a fair account of much of the teaching of the recent past cannot be denied. A friend of mine, for example, has told me of his course in Old Testament while a ministerial student some ten years ago in one

of the foremost seminaries of this country. The major work required of him was to cut up the Book of Isaiah and paste together the scraps in their alleged connection and chronological sequence. Imagine the tragedy of it: Isaiah, the great prophet of faith, provided no more than an interesting jig-saw puzzle for a man who was to go out with a religious message for an age as confused and troubled as the eighth century B.C.!

Baab's remark, while containing a true judgment upon much Old Testament teaching of the recent past, demonstrates, no more than Burrows', the necessity of a return to biblical theology. What he describes is merely bad teaching, from which it was hoped the Bible had by 1949 been fully delivered. The cure for inadequate history is better history: history that will take sympathetic account of the intangible motivation of life. And the answer to bare and bald teaching is an enlarged vision to recognize that cold facts are merely a gate through which we enter into the treasures of the Bible.

Excesses such as these may explain the revival of Old Testament theology; the need of organized presentation suffices to justify it. The movement manifested itself first in Germany with considerable ephemeral discussion and the books by König⁸ (1922), Sellin,⁹ Kohler¹⁰ and Eichrodt,¹¹ presumably one should mention also those of the Moellers¹² and of Heinisch.¹³ But certainly a survey would be deficient that overlooked collateral studies such as Hempel's *Gott und Mensch*,¹⁴ and Baumgärtel's *Die Eigenart der alttestamentlichen Frömmigkeit*.¹⁵ The activity of British scholars is as yet confined to this latter category; no *Old Testament Theology* since Davidson's has appeared by name, but much that is relevant has been published by Phythian-Adams,¹⁶ Rowley,¹⁷ Snaith,¹⁸ Emslie,¹⁹ and Cunliffe-Jones²⁰ and preëminently by Wheeler Robinson,²¹ who, we are told, had planned a full scale "theology," but his death intervened. Of high importance also is the work being done by Aubrey Johnson,²² for he is clearing the ground upon which a secure structure of Old Testament thought can be erected.

For scholarship on this continent, one thinks first of Wright's *Challenge of Israel's Faith*,²³ a series of lectures to a ministers' conference, but indicative of the trend of thought. In the same year Scott's more weighty *Relevance of the Prophets*²⁴ was published. Perhaps you will bear with me if I mention also my chapters in *The Intellectual Adventure of Ancient Man*.²⁵ They were written for the purpose indicated in the title, but did undertake a modest survey of some major aspects of Israel's religious thought. A few months later Millar Burrows' *Outline of Biblical Theology* appeared. It comprises more than Old Testament theology, it will be noted; also Burrows was first to point out its preliminary character. Nonetheless, it is an important contribution to the literature of the field. Then in 1949 Otto J. Baab published his *Theology of the Old Testament*, the first work under this title to appear in English in the newer period of which we are speaking. Both these latter are solid, sane discussions; whatever they may leave unsaid, at least they show a consciousness of the historic development in Israel's religion, and succeed in a useful organization of their subject matter.

But this narrow record tells much less than the significant story. There is today an intense interest and activity in theological aspects of the Bible. The Old Testament scholar may not pretend indifference to the interests of his colleagues in New Testament, where something approximating a revolution in orientation has come about in recent years. Yet the movement is much wider. It is part of the theological revival of our time, and is fostered and enhanced by the ecumenical movement, where certain groups have been busy with questions of biblical theology and biblical relevance.²⁶ Only a minority of the personnel, we are told, are biblical specialists; and this is typical of the wider situation, where numbers of scholars, not biblical at all, are advancing views and interpretations of the Bible that vitally concern the Old Testament worker. Some are of the wholesome sort of Martin Buber;²⁷ others are admittedly influenced by the Barthian theology; others are existentialists of one sort or another. What we deal with in much of this is a theo-

logical or philosophical outlook brought to bear on biblical matters in repudiation of the empirical method that was the pride of a former age of scholarship. Much of it is frankly *Heilsgeschichte*, invading biblical studies once again in a manner reminiscent of the eighteenth century. Hellbart, for example, tells that "the *Heilsgeschichte* which is witnessed in the Bible is not a history which proceeds on a horizontal plane . . . its direction is perpendicular. It takes place between heaven and hell. 'The *Heilsgeschichte* of which the Old Testament speaks has its starting point, not here upon earth, but in heaven.'"²⁸ One need also mention only the work of Wilhelm Vischer, his *Christus Zeugnis im alten Testament*,²⁹ and to be assured that this is precisely what he means, to understand the mood and objectives of the movement. And for exegesis that echoes medieval allegorizing, here is a sample from Cunliffe-Jones' *Authenticity of the Biblical Revelation*:

We ought to consider how much the enmity against Amalek symbolizes in the history of Israel the warfare against evil . . . we ought to hear in the word of Samuel for all its crudity the absolute claim of God upon our allegiance and link it with the absolute claims which our Lord made in his own ministry.³⁰

In philosophy of history we meet the reputed existentialist Karl Löwith who calmly tells us that nothing of significance has happened since Alaric,³¹ and goes on to affirm that the only true history is *Heilsgeschichte*.³² Reinhold Niebuhr's *Faith and History*³³ is more restrained, but in the end he leaves one perplexed whether he admits the reality of a significant historic process. And Niebuhr, while no biblical scholar, is a potent force in setting the mood in which large numbers of religious people, if not even scholars, will approach the Bible. Some similar comment may be ventured in regard to Otto Piper.³⁴

It becomes clear that in recent years we have come into nothing less than an intellectual revolution which from diverse approaches is invading biblical interpretation. And the new theology of the Old Testament lies wide open to it because of a fatal weakness in its evolution hitherto. It has produced no adequate progenomenon. The debates among German schol-

ars in the thirties were relevant, but did not arrive at a full length discussion of the problems entailed. In more recent times the introduction to Burrows' and Baab's volumes take us little farther than the sentences quoted above. However, Burrows' student, Robert G. Dentan, in some measure made good the deficiency in his Ph.D. dissertation published in abbreviated form in 1950 under the title *Preface to Old Testament Theology*.³⁵ It contains much that is excellent, but also falls seriously short of finality. Porteous³⁶ and North,³⁷ in Britain, have dealt with the entailed issues, but more in an exploratory fashion. And so there remain numbers of basic questions awaiting determinative elucidation, for lack of which we stand today in jeopardy. Here we may refer to only a few of them.

It will be obvious that there arises first of all the problem of the essential nature and objectives of Old Testament theology. Burrows has well pointed out that this title is by no means as clear as may be supposed; for it is used in a variety of senses, all the way from an organized statement of biblical religion, to a sort of proof-text method that searches for biblical support for one's personal views. It would appear that this ambiguity lies at the basis of Eissfeldt's famous definition of the activity in confessional terms such that results have validity only for the particular sect concerned.³⁸ The defensibility of such an undertaking cannot be denied; but few will have interest in it. We look for results that have some approach to universal authenticity. Old Testament theology must present carefully ascertained facts and insights relative to Israel's religion in such a way that one secures a faithful grasp of it in some entirety. It is here that we encounter some of the worth of Dentan's presentation, for he repudiates "esoteric mystery" substituted for science, and defines biblical theology as "the study of the religious ideas of the Bible in their historic context."³⁹ Its primary function in the Old Testament "is not to answer the question, 'What does the Old Testament mean to me or my sect?' but 'What did (its) religious concepts mean to men of Old Testament times?'"⁴⁰

This is reassuring. But it leaves one important matter in obscurity. How are we then to avoid the excesses of detachment that characterised the worst of the history of religions episode? The definition still leaves the Old Testament merely a literary and cultural fossil, interesting, no doubt, but of no vital meaning for ongoing life. We are obliged to add that Old Testament theology entails also an appraisal of these concepts.⁴¹ But then see where we are. In the nature of human thought, appraisal can be done only from the total context of thinking of the scholar concerned. And so, have we gone full circle back to the individualism and sectarianism from which we seek escape? The discipline may be saved by the breadth and balance of judgment that true scholarship implies, and by the free interchange of views of a diversity of workers.

Yet somewhere close to this peril lies one of the sinister errors of the present. It is apparent that the Bible provides a variety of values, quite distinct in nature. One may go to it for facts of various sorts about ancient Israel. One may turn to it for theological dogmas and homiletic materials; and again it is the great classic of the devotional life. The biblical scholar, presuming he is also a religious person, will make use of all these. Yet sound thinking demands that he keep distinct these objectives and the methods by which he pursues them. But this is exactly what is not done. One catches certain well-known writers red-handed in the very act of confusing the issue. When, for example, they appeal for a theology of the word instead of one of response, when they talk of being personally confronted by the challenge of the prophets, when they indulge in excesses such as that of Cunliffe-Jones on Samuel and the Amakelites, quoted above, it is apparent that they have departed from sound methodology and instead are confusing devotional and theological uses with historical research, and arriving at a position not essentially different from the obscurantism of the pre-critical centuries.

As well as a clarification of function, Old Testament theology stands in need of a dependable methodology. For the matter is es-

entially complex. There was no single theology through the thousand years of Israel's ancient life. Practically all that is common to the stories of the Judges, for example, and the exalted aspiration of the prophets and Psalmists is the name Yahweh. If our subject matter is of this comprehensive scope, then the only course to be taken is that of I. G. Matthews in his excellent account of the successive stages of Israel's religious development:⁴² not one theology, but as many as there were distinctive periods of Israel's religion. Yet the fact is that notwithstanding this atomism, there is a real unity through the Old Testament. Thanks to the editors, or whatever else we call the men who put this literature in final form, it is pervaded from first to last, explicitly or by implication, with some more or less close approximation to the faith that is the glory of Israel. The stories of the judges, with all their crudity, were set, it must be remembered, in a framework where they are used to demonstrate those great Old Testament themes, the righteousness of God and his supremacy over history.

It is this unifying element that is then the concern of the Old Testament theologian. But this situation is fraught with danger. For it means that he deals with only a selection of Old Testament religious facts. How is he to avoid, in his selection, greater or less excesses of subjectivism? Is there a sound and definitive principle he may invoke? Perhaps one would answer that the selection has already been made by the ancient editors in the unifying theme just now mentioned. But he would be a bold spirit who would claim this is so presented as to render all clear.

In fact the answer commonly given serves but to project us midway into what is probably the most acute and confusing issue of the entire activity. For it is commonly said that Old Testament theology must be written from the point of view of the Christian revelation.⁴³ The Old Testament was "fulfilled" in the New, hence can be fully understood only in the light of Christianity; this is the criterion by which the Old Testament theologian will select his materials. Such is the position of practically the totality of Old Testament theologians.

That it has wide appeal is intelligible, for the reasoning appears sound. Yet careful examination will reveal a basic error; for however it may be defended, this is nothing less than sectarianism. It is Eissfeldt's position but less honestly presented. Even Dentan at this point joins the majority. He says that Old Testament theology is "that Christian theological discipline which treats the religious ideas of the Old Testament *systematically* . . . and which gives due regard to the historical and ideological relationship of that religion to the religion of the New Testament."⁴⁴ But if the treatment is systematic and scholarly, what need is there to inject Christianity into these religious ideas? They arose and had their vogue years, even centuries before the beginning of Christianity. Why may they not be studied in their own right, without deliberate weighting of results by or for another system of thought?

The confusion here is age-old, but it has received fresh augmentation from the theological revival of our times. The problem is nothing less than that of the historic significance of the Christian revelation. In what sense may we speak of the "fulfilment" of the Old Testament in the New? Certainly we must affirm the truth of the idea, but it calls aloud for larger setting than is commonly afforded. It is part of the question of the relationship of Christianity to Judaism, hence, of Christians to Jews. The traditional claim does little credit to Christian thinking: that the Jews rejected their Messiah and so are lost until and unless they repent and become Christians. This overlooks two salient facts. First, there has been in Judaism through all these centuries a real knowledge of God and revelation of his will; Judaism has been a valid way to a humble walk with him. To deny this is to shut one's eyes to the plain dictum of history. For Judaism has never lacked, right into our own times, a succession of men of exalted faith and noble character such as to merit respect as real saints of God. In other words, God has revealed himself in Talmudic Judaism quite as truly as he did in Old Testament religion. A second relevant fact is that Christianity is in essence so close to Judaism, and historically so dependent

on it as to seem but a Jewish sect—whether one choose on grounds of personal predilections to consider it an exalted or an apostate one. In reality it is neither. The two are great parallel streams of revelation and religious life flowing out of the Old Testament experience; they are differentiated in function, but of parallel validity, each for its own task.

For our present issue, the significance of this is that the Old Testament finds "fulfilment" for the Jews in the Talmud and for Christians in the New Testament. It is sheer perversity to undertake polemics as to the superiority of either. Instead it is high time that we recognize freely how the two are colleagues in a task so great as to baffle their combined energies. Their intimate relationship extends even to their faults. Each has had its successive pulsations of insight and dedication alternating with coldness and laxity, though it is probable that Jewish history has manifested a greater constancy than has Christian.

The Christian scholar, then, who undertakes to study Old Testament theology specifically and narrowly from the point of view of its "ideological relationship . . . to the religion of the New Testament" is merely prostituting his function to the service of sectarianism. This is not the answer to the quest of the Old Testament theologian for a point of relevance from which to pursue his research.

Yet the solution is not far to seek, and indeed it lies apparent and ready to hand, were it not that the matter has been obscured by theological presuppositions. Also it is close akin. Not the New Testament, but all that has made the scholar at his best, and all that best—there is the vantage point from which he will work. As a Christian, the most potent influence has been his Christian nurture. Yet Christianity has permeated western culture and so has shaped in considerable measure the secular world that is his native home. But our culture has other roots as well, and all have blended into a unity that is the common heritage of Christian, Jew, and unbeliever. Old Testament theology must be written against the background of the best the theologian is and knows, creature as he is of this composite culture.

REFERENCES

- ¹ Cf. James D. Smart, "The Death and Rebirth of Old Testament Theology," *Journal of Religion*, XXIII (1943), 1-11, 125-136
- ² A survey of the facts is available in Smart's article; in greater detail in Robert C. Dentan, *Preface to Old Testament Theology*, Yale University Press, 1950, chapters i-vii; a very full discussion is that of Frederick C. Prussner in his unpublished dissertation, *A Methodology for Old Testament Theology*, University of Chicago, 1951
- ³ E.g., K. Kohler: *Jewish Theology*. New York, 1918; Louis Baeck: *The Essence of Judaism*. New York, 1936. S. Schechter: *Some Aspects of Rabbinic Theology*, London and New York, 1909; A. Marmorstein: *Studies in Jewish Theology*. Oxford, 1950 (historic, however, rather than speculative). It is relevant to mention also the great non-Jewish organization of Jewish religion, that of George Foote Moore: *Judaism*
- ⁴ *An Outline of Biblical Theology*, New York, 1946, p. 4
- ⁵ H. V. Hilprecht: *Explorations in Bible Lands during the Nineteenth Century*. Philadelphia, 1903. R. W. Rogers: *History of Babylonia and Assyria*, vol. 1. 6th ed. New York, 1915. Less accessible is H. Hartleben: *Champollion, sein Leben und sein Werk*, 1906
- ⁶ S. R. Driver, *Modern Research as Illustrating the Bible*. London, 1909; G. A. Barton: *Archaeology and the Bible*. 1st ed. W. M. F. Petrie, *Seventy Years in Archaeology*. New York, 1932
- ⁷ Nashville, 1949, p. 9.
- ⁸ *Theologie des alten Testaments*, Stuttgart, 1922
- ⁹ *Alttestamentliche Theologie auf religionsgeschichtlicher Grundlage*. Leipzig, 1933
- ¹⁰ *Theologie des alten Testaments*, Tübingen, 1936
- ¹¹ *Theologie des alten Testaments*, Leipzig, 1933-39. Of high importance also are the later works, Procksch: *Theologie des alten Testaments*. Gütersloh, 1949 and Vierzen: *Hoofddlijnen der Theologie van Het Oude Testament*. Wageningen, 1950
- ¹² Wilhelm and Hans Moeller, *Biblische Theologie des alten Testaments*, Zurich, 1938
- ¹³ *Theologie des alten Testaments*, Bonn, 1940
- ¹⁴ *Gott und Mensch im alten Testament*, Stuttgart, 1926. 2nd ed. 1936
- ¹⁵ Schwerin, 1932
- ¹⁶ *The Call of Israel*, Oxford, 1934; *The Fulness of Israel*, Oxford, 1938; *The People and the Presence*, Oxford, 1942
- ¹⁷ *The Relevance of the Bible*. New York, 1942. *The Rediscovery of the Old Testament*. Philadelphia, 1946. *The Biblical Doctrine of Election*. London, 1950
- ¹⁸ *The Distinctive Ideas of the Old Testament*, London, 1944
- ¹⁹ *How Came our Faith*, New York, 1949
- ²⁰ *The Authority of the Biblical Revelation*, London, 1945
- ²¹ *Redemption and Revelation in the Actuality of History*, New York, 1942; *Inspiration and Revelation in the Old Testament*. Oxford, 1946
- ²² *The One and the Many in the Israelite Conception of God*, Cardiff, 1942; *The Cultic Prophet in Ancient Israel*, 1944; *The Vitality of the Individual in the Thought of Ancient Israel*, 1949. "Jonah II. 3-10: A Study in Cultic Phantasy," in *Studies in Old Testament Prophecy*, Edinburgh 1950
- ²³ Chicago, 1944
- ²⁴ New York, 1944
- ²⁵ Chicago, 1946
- ²⁶ *From the Bible to the Modern World*, Geneva, 1947. Cf. too, G. E. Wright, "The World Council of Churches and Biblical Interpretation," *Interpretation* III (1949) 50-61; "The Problem of Archaizing Ourselves," *id.* 450-459
- ²⁷ E.g., *The Prophetic Faith*, New York, 1949
- ²⁸ Cited by Norman W. Porteous, *Scottish Journal of Theology*, I (1948), 140
- ²⁹ Zurich, 1943; in part translated by A. B. Crabtree, *The Witness of the Old Testament to Christ*. London, 1950. Vischer's work cannot but astonish those who have believed that the great age of Biblical criticism, notwithstanding its too obvious deficiencies, accomplished something of permanent value toward an understanding of the meaning and significance of the Bible. After some words of praise for the results of historical study, Vischer launches into a maze of theologizing mythology that bears most tenuous relation to the thinking of the ancient world. Indeed he deprecates such concern, for "dann hat das Alte Testament für uns im Grunde genommen nur noch antiquarischen Wert" (p. 26). Presently he undertakes an exposition of selected Old Testament passages in demonstration of his announced theme of "Christuszeugnis." A convenient sampling is his treatment of the red heifer (Num. 19:1-10). "Der Hinweis auf den Christus ist deutlich; he is the one without spot, who never bore the yoke of sin; he was offered outside the camp . . ." (pp. 277-78). A few comments may be permitted. The whole discussion suffers from a basic confusion of thought, characteristic of the allegorical method of past ages: a failure to distinguish biblical thought from the interpreter's own musings. Indeed, in his suspicion of literal interpretation, Vischer, whether consciously or not, revives in an astonishing fashion the debates of mediaeval times. All this was fought over long ago; and we had supposed that the Reformation signalized a triumph for the rights of the plain meaning of the Bible over the speculations of theologizing interpreters. What Vischer gives us is not an interpretation of the Bible at all, but pure homiletics. As such it possesses merit; but put forth as serious biblical scholarship it is misleading, the more so since it professes an acceptance of critical results.
- ³⁰ London, 1945, p. 41. Cunliffe-Jones, while holding much in common with Vischer—he has recently published a commentary on Deuteronomy—is much more sound. His chapter on "The History of Interpretation,"

for example, is notable for its emphasis on the inadequacy of literal interpretation by itself, and the present need of gathering up the immense results of critical scholarship into a "theological" interpretation. Yet for him, as for Vischer and many others, the relation of the Old Testament to the New is the Achilles heel of the matter. He argues the case through with ability and with essential soundness, but unfortunately comes out with the conclusion that "we must also and most importantly take our stand with the New Testament writers in affirming that the real meaning of the Old Testament is Jesus Christ" (p. 48). Here is the identical confusion so apparent in Vischer. See further below.

²¹ *Meaning in History*. Chicaro, 1949; p. 191.

²² *id.*, Chap. XI. "Heilsgeschichte" is one more of the siren-like ideas exerting their strange fascination on many religious thinkers of the present. And the reason is apparent: it is a sound and proper idea; obviously there is a "history of redemption." But the error enters where religious thought treats the idea too narrowly. Once again the challenge is to a greater concept of truth. The story of redemption is as wide as the race and as long as history. The only true *Heilsgeschichte* is *Weltgeschichte*. God has been moving upon the life of all peoples in all times, and all their careers share in the great drama of revelation and redemption. The place of Israel's pilgrimage in the total of this universal setting is not then discounted. The greatness of the biblical story and the biblical faith is enhanced for those who can apprehend it by sound historical methods.

²³ New York, 1949

²⁴ Cf. his articles "What the Bible Means to me," *Christian Century*, LXIII (1946), 266-68, 299-301, 334-36, 362-64.

²⁵ New Haven, 1950. Possibly Vriezen's work (*op. cit.*) will be adjudged of greater significance at this point.

²⁶ *Op. cit.*

²⁷ "Old Testament Theology and the History of Hebrew Religion", *Scottish Journal of Theology*, II (1949). I am indebted to my colleague, Prof. J. H. Hicks for drawing my attention to these articles. North advances one of the most fruitful ideas of all this tangled mass of discussion, to the purport that a real theology of the Old Testament must base itself in the prophetic consciousness and experience as central to the entire process of revelation in ancient Israel.

²⁸ "Israelitisch-jüdische Religionsgeschichte und die alttestamentliche Theologie", *Zeitschrift für die alttestamentliche Wissenschaft*, XLIV (1926), 1-12

²⁹ *Op. cit.*, p. 45

³⁰ *Id.*, p. 61

³¹ Dentan is not oblivious of the problem, but along with much that is reassuring he meets it by recourse to

the New Testament and Christian theology; Old Testament theology, for him, is a "Christian theological discipline" (p. 48)

³² *The Religious Pilgrimage of Israel*, New York, 1947

³³ So too the Ecumenical Study Conference. It agreed that "the primary message of the Bible concerns God's gracious and redemptive activity for the saving of sinful man that he might create in Jesus Christ a people for himself. . . the center and goal of the whole Bible is Jesus Christ. This gives the two Testaments a perspective on which Jesus Christ is seen both as the fulfilment and the end of the law. . . Accordingly it is of decisive importance for hermeneutical method to interpret the Old Testament in the light of the total revelation in the person of Jesus Christ." (See the report of the findings in Wright, *op. cit.*, *Interpretation*, III. pp. 457-59).

So, then, Vischer is fully vindicated! For the difference between this official pronouncement and his position is not such as to be apparent to the naked eye. It is a matter for utmost regret that the Conference saw fit to give its approval—which will doubtless be considered as approximately that of Protestant Christianity—to views that are sectarian, ill-considered, and confused. The position is equivalent to denying the universal relevance of Christianity, for it ignores the reality and the power of divine revelation and divine leading among other groups. Only confused thinking can hold that "the center of the Bible is Jesus Christ." It is apparent to any observer that two thirds of the Bible was written before the time of Jesus. The claim of the Conference can be supported only by one of two courses: either that by some exercise of predictive powers the Old Testament writers told of events that lay for them long in the future—a view which no scholar of repute today will accept—or else by the doctrine of "the pre-existent Christ." This latter merits hearty affirmation. But it does not mean what the Conference seems to have made of it; for history has rights, even in dogma. The "pre-existent Christ" clearly was not Jesus—he was born ages later. It is a divine and cosmic reality variously apprehended; the sages, for example, spoke of it as the Wisdom of God. Briefly the confusion of the Conference lies in its failure to recognize that the Old Testament is concerned throughout with an eternal, divine reality which in course of time Christians came to know through Jesus Christ.

One of the serious defects of much religious thinking is a neglect of discrimination between matters that appear similar but actually are quite diverse. It is a grave loss to all of us that this semi-official Conference fell into the same error.

³⁴ *Op. cit.*, p. 48

New Testament Theology in the Last Decade

FLOYD V. FILSON*

THE last decade has witnessed important publications and vigorous discussion in the field of biblical theology. Interest in this subject had never disappeared, but for nearly fifty years there had been spirited opposition to the claim that biblical theology is the capstone of biblical study. The two works that crystallized this opposition in the New Testament field were H. J. Holtzmann's *Lehrbuch der Neutestamentlichen Theologie*,¹ which set the standard of severely scientific attitude, and W. Wrede's incisive monograph, *Ueber Aufgabe und Methode der sogenannten Neutestamentlichen Theologie*,² which denied that the field of study was to be called theology or limited to the New Testament. H. Weinel's *Biblische Theologie des Neuen Testaments*³ carried forward Wrede's contention that New Testament theology must give way to the history of the religion and working convictions of primitive Christianity.

An American classic in this field, E. W. Parsons' volume on *The Religion of the New Testament*,⁴ continued the aversion to the word, theology. However, Parsons' work, marred by a glaring failure to discuss Ephesians at all, falls short of Wrede's program. It discusses, with liberal presuppositions, the religion reflected in the New Testament documents; Wrede had contended that the focus should be not on documents but on the faith and convictions of the worshipping and working Church.

Yet forces were at work in the thirties that were to lead to a new interest in New Testament theology as part of the total field of biblical theology:

1. Many students found much truth in Karl Barth's insistence, in the preface of the second edition of his commentary, *Der Römerbrief*,⁵ that the critical scholarship of recent decades had not done full justice to the religious content and significance of the biblical documents.

2. Form Criticism taught students to see that the worshipping, growing, missionary church was the living stream in which the individual documents must be placed.

3. C. H. Dodd, in one of the most important books of the past generation, *The Apostolic Preaching and Its Developments*,⁶ demonstrated that there is a common message, a common conviction, concerning the Christ-centered working of God in history; and he made it clear that this common conviction appears in Acts, in the Gospels, and in the Epistles.

4. Dodd and many others also pointed out that history inevitably involves an element of interpretation. Such scholars began to make clear the serious limitations if not distortions that result from a historical method that imagines it can grasp and present history without interpretation.

It is not surprising, therefore, that the last decade has produced numerous books and articles in the field of New Testament theology.⁷ A brief survey will show not only the fact of such renewed interest, but also the variety of views held. Before giving this survey in chronological order, however, we may recall two earlier surveys that take a longer backward look. Clarence T. Craig, in an instructive historical survey entitled "Biblical Theology and the Rise of Historicism,"⁸ reflected the new theological interest. At the same time he warned sternly against the neglect of solid historical study. A more recent survey and evaluation of trends in this field, by Amos N. Wilder in his essay on "New Testament Theology in Transition,"⁹ looks for progress through the intelligent development of the *Heilsgeschichte* outlook, i.e., the grasp of the New Testament message as a witness to the redemptive work of God in history.

In the year 1941 three books appeared that are noteworthy for our purpose. Only one was strictly a New Testament theology. This was Ethelbert Stauffer's *Die Theologie des Neuen*

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Testaments.¹⁰ It follows essentially the *Heilsgeschichte* approach. It has three divisions. The first brief introductory division deals chronologically with "The Development of Primitive Christian Theology." The five-section central division discusses "The New Testament Christocentric Theology of History;" it starts with "Creation and Fall," and proceeds chronologically through the treatment of "Law and Promise," "The Christ Event," "Church and World History," and "Present and Future." The concluding division deals with "The Primitive Church's Confessions of Faith." By 1948 this book had reached its fifth edition. It contains 808 footnotes, 7 appendices, and 16 plates picturing 111 archaeological items that are mentioned or discussed in the text.

Radically different from Stauffer's confessional tone is the volume of Martin Werner on *Die Entstehung des Christlichen Dogmas*.¹¹ This work of 750 pages, heavily documented and quoting extensively from the Greek and Latin sources, follows the development of Christian doctrine from the time of Jesus down to the fixing of the classical Christian faith in terms of Greek thought. It accepts the "consistent eschatology" view of Albert Schweitzer, and seeks the key to the entire history of Christian doctrinal formulation in the progressive abandonment of the untenable eschatology that Jesus and his first followers shared.

The third notable 1941 publication was Rudolf Bultmann's volume on *Offenbarung und Heilsgeschehen*.¹² This contained an essay on "*Neues Testament und Mythologie*," which demanded that the mythological framework of the New Testament be removed and the message stated in another form more congenial to the modern scientifically trained mind. In 1948 Hans Werner Bartsch published this essay, and some of the numerous responses it had evoked, in the volume entitled *Kerygma und Mythos*.¹³

In 1943 two books in English discussed the unity of the New Testament. E. F. Scott, in *The Varieties of New Testament Religion*,¹⁴ identified eight varieties in the New Testament Church, and concluded with a chapter on "The Rise of a Common Religion," a rise that he dated in post-New Testament times. About the

same time I published *One Lord, One Faith*,¹⁵ an argument that in all the rich variety of the New Testament there is a basic unity that extends from Jesus through the time of the primitive church to find classic expression in the writings of Paul and later authors.

This question of unity received further attention in 1944 from A. M. Hunter. His short book of 122 pages, published in England as *The Unity of the New Testament*, and in its American edition entitled *The Message of the New Testament*,¹⁶ grasps the unity in terms of the redemptive working of God in history. The three sections are: "One Lord," "One Church," and "One Salvation."

Three noteworthy books appeared in 1946. Oscar Cullmann, in *Christus und die Zeit*,¹⁷ presented "The Primitive Christian Conception of Time and History." He contends that the New Testament views history not in cyclical terms, as Greek thought does, but in linear terms, so that a series of special historical events is the medium of divine action and so of divine revelation. Of this line of divine action, Christ is the interpreting center point, in the light of which all the other stages must be understood, although each individual stage has its own lesser meaning that fits into the whole.

Paul S. Minear, in *Eyes of Faith*,¹⁸ offered "A Study in the Biblical Point of View." He contended that the Bible finds man's real trouble not in lack of information but in a faulty outlook. Man needs to see life with eyes of faith; he needs to see that God visits, chooses, challenges, and redeems man. He needs to get a new focus of vision and new horizons, which will enable him to become a witness to the action of God.

Quite different is the approach of Millar Burrows, who about the same time published *An Outline of Biblical Theology*.¹⁹ As the title indicates, he dealt with the entire Bible. He regarded it as his task to present the results of critical historical study in a form that could be used in the life and work of the Church. To that end he gives a topical arrangement of the teaching of the Bible.

In the year 1948 Rudolf Bultmann published the first and larger portion of his *Theologie des*

Neuen Testaments.²⁰ Part One of his outline discusses "Presuppositions and Motifs of New Testament Theology." It opens with a 32 page treatment of the preaching of Jesus. This is by way of preparation, for in Bultmann's view the preaching of Jesus is not a real part of the theology of the New Testament. Notable points in this section are that Jesus never thought of himself as the Messiah and that the passion sayings are not from Jesus but took their form in the Early Church. The other two chapters of Part One deal with "The Kerygma of the Primitive Church" and "The Kerygma of the Hellenistic Church Prior to and Independent of Paul." 31 pages are devoted to the primitive church, by which he seems to mean the early Palestinian and particularly the Aramaic-speaking church. 118 pages deal with the Hellenistic church, and this section draws on the writings of the entire New Testament.

Part Two of the entire work is to include the theology of Paul and of "John." Of this second part only the 166 page section on the theology of Paul is in this first volume. Bultmann decides, perhaps under the influence of his dislike of mythology, that anthropology is the best basis for the presentation of the theology of Paul. Therefore he discusses first, man before the revelation of faith, and then man under faith. Still to come are the sections on the Johannine theology and on the development of the ancient church, which seems to mean the ancient organized Catholic Church.

Two 1950 books must be included in the survey of the last decade. F. C. Grant, in his important book, *An Introduction to New Testament Thought*,²¹ emphatically insists that there is no monotonous unity in the New Testament. Moreover, he does not like the term "New Testament Theology." He prefers to say that New Testament thought is *on the way to a* theology. He fears that the affirmation of unity may obscure the growth and healthy variety that mark the New Testament. Yet when he has made these reservations, he still discovers a "unity in and through variety." Then he goes on to discuss in considerable detail the scope and central themes of New Testament

thought, and often considers also the modern Christian situation.

The other recent volume is by Paul S. Minear, on *The Kingdom and the Power*.²² It is "An Exposition of the New Testament Gospel." The same deep confessional note sounds here that was heard in *Eyes of Faith*. Minear's method is to use the New Testament vocabulary without apology, seeking only to make explicit what is there taken for granted. He finds no formal, external harmony in the New Testament message, but nevertheless discovers a genuine unity. But we really understand this message, he holds, only as we take the trail of Christian faith and obedience. To the eye of faith the story of Jesus, of the disciple, and of the world are interlocked. To others, nothing happens. Minear takes much more seriously than most scholars the New Testament insistence that in the career of Christ, in the life of the disciples, and in the life of the world invisible powers are at work, and he finds the meaning of all three of these areas in the conflict between these hostile powers and the purpose and agents of God. The work of Christ in past, present, and future is to frustrate and defeat all such hostile powers and establish harmony in redeemed lives and a redeemed world.

The foregoing survey shows the fact of vigorous interest in New Testament theology. What are the chief issues that these books raise?

1. *The Unity of the New Testament*. This point has been a storm center. Yet I fail to understand the tone of the discussion. No writer known to me claims that the New Testament presents a smooth sameness of thought pattern or expression. Variety and difference of interest are universally conceded. To labor this point too long is either to give a straw man a violent battle or to avoid the central question. Amid this admitted and healthy variety, is there a common message, a shared conviction? Men such as Paul thought they shared their central convictions with other believers and leaders. The makers of the canon were convinced that a deep unity binds these books together. Modern scholars such as Dodd have

demonstrated a basic agreement in the broad lines of the message preached. If current statements of the unity are defective, as those of us who attempt them know they may be, the task of the critic is to present a better statement of the unity, and not to deny its existence.

2. *The Relation to the Old Testament.* Several recent books show an acute awareness of the close relation between the Testaments. Grant, for example, repeatedly insists upon the immense influence of the Old Testament on New Testament thought. Burrows treats the entire Bible in one survey. Stauffer and Cullmann do not treat the Old Testament in a direct way, but they point out that the New Testament presents a view of Christ which ranges from before creation to the end of the age. This view relates Christ to creation and the Old Testament history.

A separate New Testament theology is either a fragment or a distortion. Apart from Marcionism, there never was a New Testament without an Old Testament. The very term, New Testament, implies, and the canon-making action of the Church intended, that these books should accompany and complete the former collection. Moreover, the New Testament continually takes the Old Testament as its scripture and the Old Testament history as the story of which it is the climax and completion. Each stage of the history must be given a real place, but New Testament thought cannot be isolated from the Old Testament.

3. *The Meaning of History in the Bible.* Books of the last decade repeatedly recognize that the Bible presents the message of God's redemptive action in history. It speaks of God's dealings with a special people and chosen leaders. God acts in specific situations and with a consistent purpose that finds its climactic expression in the work of Jesus Christ.

Thus the Bible does not profess to give a story of man's evolution in religious practice and thinking. It intends to tell what God has done with and for his people in the course of history, and if this meaning is discarded for a history of ideas or a story of human progress, the Bible is misrepresented and its significance is radically distorted.

4. *The Role of Jesus Christ.* Thirty years ago the teaching, example, and noble death of Jesus constituted the essential message of many Christian leaders. The resurrection was a problem and the ascension or lordship of Christ a fantasy. Most recent writers note that the New Testament, while it gives prominence to the great teaching and noble example of Jesus, centers attention on the risen Christ, the present Lord of his church, the future judge and victor at the end of the age, the Son whose career spans the time sweep of God's world. The reference to Jesus at the right hand of God, that is, in a position of present divine authority, occurs in eleven New Testament books by at least seven different writers. Recent books have recovered the New Testament perspective on this point.

5. *The Importance of Eschatology in the New Testament.* Almost without exception the recent books agree that the New Testament message is strongly eschatological. The older view that Jesus taught a way of life by which his followers could gradually build a new world seems definitely discredited as having no exegetical basis. However, the unity on this point is not quite so complete as it should be. For one thing, there are those—Bultmann in his 1941 rewriting of the Meyer commentary on the Gospel of John is an example²³—who delete from the text of John the references to future resurrection and judgment. They consider such passages to be later additions. This excision I regard as wrong, but where it occurs the eschatological note almost completely disappears from this gospel. In the second place, C. H. Dodd and others have championed a view of "realized eschatology" that gives no real time sense to the future tenses in Jesus' words about the coming of God's Kingdom. It is not clear to me how much Dodd has altered his views in recent years, but in his book on *The Parables of the Kingdom*²⁴ his detailed argument defines eschatology essentially in terms of the public ministry of Jesus. It is true that for the Christian in the New Testament the center of history is in the past redemptive work of God in Jesus Christ. Dodd does well to note this fact, which Cullmann, in a sounder way, has

stressed. Moreover, the present lordship of Christ is prominent and essential in the New Testament message. The reader of Stauffer, Hunter, Cullmann, and Minear cannot escape this fact. But neither of these truths should obscure the vivid sense of expectation that marks the New Testament period. The final and effective action of God is still future, and usually is considered to be not too far away.

6. *The Theological Basis of Ethics.* The books of the last decade are clear that there is no New Testament ethics except on the basis of God's lordship, mercy, and demand. Occasionally, as in Stauffer and Hunter, one could wish that more had been said on this subject, but in general these books stress the essential place that the New Testament gives to obedience. The grace of God does not exclude but makes possible the imperative note that so often sounds in the New Testament. The good life is presented as theologically based and theologically supported. God's grace makes it possible; God's power sustains it.

7. *The Limits of Modernization.* H. J. Cadbury once warned against "the peril of modernizing Jesus."⁵ He feared that scholars would sacrifice historical accuracy in the attempt to make things clear, interesting, and congenial to the modern reader. Nevertheless, people continue to ask that the New Testament message be put in modern terms. Bultmann's vigorous and much debated demand that we de-mythologize the Gospel is one outstanding example.

We all will admit that the Church must try to speak clearly and intelligibly to each generation. Yet three reservations must be made to these demands for modernizing the biblical message.

First of all, scholars must grasp and present the New Testament message in the thought patterns in which the New Testament itself states it. This is the first and basic task.

In the second place, Christianity is a historical religion, and Protestants, who hold that Christians must not merely trust a priest but must use and understand the Bible for themselves, must therefore hold that a minimum understanding of the ancient historical situa-

tion and ancient thought forms is indispensable.

In the third place, both the ease and the value of restatement are often overestimated. It is not so easy. No one can translate the biblical message into other terms until he has understood that message in its total original statement. We cannot translate one item separately, but only by considering its relation to the entire vocabulary and pattern of biblical thought and experience. Thus we must grasp the message as a whole; only so do we know what each part means. And we must make any restatement as a whole; it is the connected message that must be restated, insofar as this can be done. This task is not so simple as many suppose.

Nor can such restatement ever give an adequate substitute for what the Bible says. If every Protestant is to make the Bible his own possession, then he must learn its vocabulary, know its expression of faith and thought, and be at home in it. Any modern restatement must lead him on to a deeper grasp of that original message; it cannot free him from the obligation to be at home in biblical thought. Perhaps that is why the history of restatement is a series of failures. There may be a strangeness about the New Testament message as recent books present it, but there is no promise that we can know the power of the biblical message except by direct dealing with the terms and content of the Bible itself.

REFERENCES

¹ This "Textbook of New Testament Theology" was first published in Tübingen in 1897. A second edition, edited by A. Jülicher and W. Bauer, appeared in 1911. It was in two volumes.

² "Concerning the Task and Method of So-called New Testament Theology" (Göttingen, 1897)

³ This "Biblical Theology of the New Testament" first appeared in 1911. I have used the "fourth, completely revised edition" (Tübingen, 1928).

⁴ Harper and Brothers, 1939

⁵ The first edition of this immensely influential commentary on Romans appeared in 1918. The second edition, which was a thorough rewriting of the work, followed in 1921; the later printings are essentially re-printings of the 1921 edition. An English translation appeared from the Oxford Press in 1933.

⁶ Chicago, 1937. This book is now in print again.

⁷ See, for example, the symposium on "Theology and the Bible" in the February, 1946, number of *The Journal of Bible and Religion*.

⁸ In the *Journal of Biblical Literature* for December, 1943, pp. 281-294.

⁹ This is the concluding essay in *The Study of the Bible Today and Tomorrow*, a volume of twenty-four essays edited by H. R. Willoughby for the Chicago Society of Biblical Research (Chicago, 1947). A new printing of this volume has just been made.

¹⁰ Gütersloh, 1941

¹¹ "The Origin of Christian Doctrine" (Bern, 1941)

¹² "Revelation and Redemptive Event." I have not seen this volume.

¹³ Hamburg, 1948

¹⁴ New York, 1943

¹⁵ Philadelphia, 1943

¹⁶ Philadelphia, 1944

¹⁷ "Christ and Time" (Zürich, 1946). My English translation of this book appeared in 1950.

¹⁸ Philadelphia, 1946

¹⁹ Philadelphia, 1946

²⁰ "Theology of the New Testament" (Tübingen, 1948. In 1951, after the above article was written, pp. 349-444 of this work appeared. This new section deals with the theology of the Gospels and Epistles of John, and then, on page 440, begins the discussion of the development that led to the ancient (Catholic) Church. Scribner's will publish an English translation of the entire work. The translation of pp. 1-348 will appear in Autumn, 1951.

²¹ New York, 1950

²² Philadelphia, 1950

²³ *Das Evangelium des Johannes* (Göttingen, 1941). This is the eleventh edition of this Meyer series commentary on John. A reprint of Bultmann's commentary, accompanied by a pamphlet giving additional notes, appeared in 1950.

²⁴ New York, 1936

²⁵ In the book with this title (New York, 1937)

WILLIAM EARLE HUNTER, Secretary of the Midwestern Branch of the N. A. B. I., died of a heart attack on June 7, 1951, at Chicago, Illinois.

Mr. Hunter was born in Hanover, Indiana, on June 6, 1881. He attended first Hanover College and then Colorado College, where he received the B.A. degree in 1903. Before he studied for the ministry he taught and was principal in a high school at Cripple Creek, Colorado. In 1909 he graduated from McCormick Theological Seminary with the B.D. degree. Later, in 1932, he received from McCormick the M.A. degree in Religious Education. He also did graduate work at the University of Chicago.

Most of his career he spent in the Presbyterian ministry. He held pastorates in Indiana, South Dakota, and Illinois. At the time of his death he was pastor of the Bethlehem Presbyterian Church, Chicago, which he had served since 1938.

During the First World War, in 1918-1919, he was a Y. M. C. A. secretary with the American army in France. Later he taught at State College, El Paso, Texas, and at Washington and Jefferson College, Washington, Pennsylvania. Between these two teaching positions he served as university pastor at Miami University, Oxford, Ohio.

The Midwestern Branch of the N. A. B. I. owes more to Mr. Hunter than to any other member. He was undoubtedly the outstanding leader in the work of organization. When the first officers were elected on October 30, 1936, he accepted the position of secretary. In that position he continued to serve until the time of his death.

Of Mr. Hunter's faith, integrity, and varied contributions to worthy causes others have fittingly spoken. The members of the Midwestern Branch will add to such tributes a special expression of gratitude for his prompt, faithful, and resourceful service as the secretary of their organization through the fifteen years of its life.

Rival Leadership in Corinth

LINDSEY P. PHERIGO*

BIBLE teachers approach First Corinthians with a mixture of joy and fear. Its moral lessons, its sensible and moderate instructions, its stress on Christian unity, its praise of love as the chief virtue, its revelation of Paul and the apostolic church—all are eagerly anticipated. But this letter contains also problems that are among the most difficult in the whole New Testament. Higher criticism has a severe task with this letter, and has not been able yet to reach a definitive solution to the problems of introduction. Further, Paul's reference to "being baptized on behalf of the dead" (15:29), his argument for the inferiority of women (11:3-16), and his apparently quasi-magical view of the injurious effects of the Lord's Supper on the unworthy (11:29-30), challenge the instructor's ingenuity to the utmost. Modern students are not satisfied with the older "explanations," and tend to appreciate more a frank recognition of the most apparent meaning of the text. Then too, in addition to the problems of introduction and those of concepts difficult (or impossible) to justify to the modern mind, there are those problems which are simply obscure. With these, it is not that the meaning of the text is apparent but difficult to accept, but that the meaning itself is not clear. Chief among these is the problem of the factions that apparently had developed in Corinth between Paul's departure and the writing of this letter. Healing these factions seems to have been one of the chief concerns of the letter, and the first four chapters are devoted almost exclusively to it.

That there was a quarrel in Corinth is universally admitted. The Christians of that city were splitting up into factions, under rival leaders. The basis of the quarrel was a disagreement over the leaders, with some following one, and others another. "What I mean," wrote

Paul (1 Corinthians 1:12), "is that each one of you says 'I belong to Paul,' or 'I belong to Apollos,' or 'I belong to Cephas,' or 'I belong to Christ'." At first glance, the problem of the leadership of these factions is simple; the leaders are here enumerated as Paul, Apollos, Cephas, and Christ. But further examination of the evidence raises doubts about the validity of the initial impression. These doubts are serious enough to warrant a careful examination of the problem.

If there was a diversity of leadership in Corinth at all, we can be sure that Paul was one of the principal leaders. He founded the Christian community there (1 Corinthians 3:6, 10; 4:15; 9:2; 2 Corinthians 10:14; Acts 18:1-17), and it cannot reasonably be doubted that his personal converts, at least for the most part, felt that they owed their new life in Christ to Paul and no other. It is to him that they turn when difficulties arise, as witnessed by the letter they wrote (1 Corinthians 7:1) while Paul was working in Ephesus. But after his departure from Corinth, other evangelists arrived, and their role in the rise of the factions is not so easily established.

Apollos is mentioned next in the list in 1 Corinthians 1:12. Since he is reported in Acts 18:27 to have gone to Corinth, and since Paul refers to him in his letters as one well-known to the Corinthians, it can be assumed without further question that he did visit Corinth sometime after Paul had left. Apollos is described in Acts as a Jewish native of Alexandria, "an eloquent man, well versed in the scriptures" (18:24), and apparently a Christian before his arrival at Ephesus. He was a Christian, however, who "knew only the baptism of John" (18:25). In Ephesus, he was instructed by Aquila and Priscilla, who "expounded to him the way of God more accurately" (18:26). The exact meaning here may never be fully recovered to the satisfaction of everyone, but a more likely explanation, considering Acts 19:

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1-7, is that he represented a primitive kind of Christianity, with no concept of Spirit-baptism or even, perhaps, of the Messiahship of Jesus. This appears from the description of John's baptism as emphasizing repentance (19:4), whereas baptism "in the name of the Lord Jesus" seems to have brought the power of the Holy Spirit (19:5-6), and further, from the declaration that after his instruction by Aquila and Priscilla, Apollos openly proclaimed to the Jews that the Messiah was Jesus (18:28). It can be assumed, from their long friendship in Corinth and from the absence of any contrary evidence, that Aquila and Priscilla represented the same kind of Christianity as Paul. The whole point seems to be that in Ephesus Apollos was brought into harmony with what might be called Pauline Christianity, meaning, if not the product of Paul, at least that kind which is best seen in his letters. This agrees well with the notice in 1 Corinthians 16:12, where Paul explained that although he had "strongly urged" Apollos to return to Corinth, it was not God's will (or perhaps Apollos') that he should go then, but that he would go as soon as he had the opportunity. Paul and Apollos "the brother" seem to be in complete harmony. Early church tradition, at the very least, seems to have assumed it (Titus 3:13). It is therefore surprising to find Apollos named as the leader of a party in opposition to those who are loyal to Paul (1 Corinthians 1:12; 3:22). Can we think of Paul writing an eloquent appeal to abandon the factional spirit and unite in Christ, under his (Paul's) banner, of course, rather than another's (4:14-17), and at the same time strongly urging the leader of an opposing group to return to Corinth?

1 Corinthians 4:6, however, makes it possible to avoid this difficulty. There Paul explained that, for their benefit, he had just been applying all this to himself and Apollos; he had, in other words, been advancing the names of persons not responsible for the trouble instead of those who were really to blame. The crux of the matter lies in the exegesis of the word rendered "in a figure transferred" in the Authorized and Revised Versions, and "applied" in the Revised Standard of 1946. The idea of disguise

appears plainly in the three other places in the Corinthian correspondence where this word is used (2 Corinthians 11:13, 14, 15), and reduces the problem to what is being disguised. If it be maintained that Paul was disguising the names of those who were really put forward as faction leaders (the view of Chrysostom, Erasmus, and Beza), then it would seem necessary to deny the Pauline party as well as the so-called Apollos party. A more popular explanation, therefore, is that Paul was disguising, not the names of the reputed leaders of the factions, who were not really responsible for them, but rather the names of the Corinthians who had instigated the factional spirit. This involves, however, the recognition of an actual Apollos party in Corinth, which in turn makes the exposition of 1 Corinthians 16:12 difficult. Even if it be assumed that Apollos was as opposed to the party divisions in Corinth as Paul, it would have been a risky move on Paul's part to have "strongly urged" the eloquent Alexandrian to return to Corinth at this time. Such a course of action is not characteristic of the Paul who so jealously protects and defends his gospel elsewhere. Of course, however, it is possible to accept an Apollos party, and wonder how strongly Paul really urged him to return.

A likelier solution, to my way of thinking, is found in yet a third explanation. It may be that in 1 Corinthians 4:6 Paul was saying that he was disguising a factional struggle between his followers and those of some other evangelists by discussing it as though it were between himself and Apollos. The Corinthians, who had trouble seeing the essential unity of Paul and these other evangelists, could realize it best if the whole situation were portrayed as applied to Paul and Apollos, whose unity they did not question. From such meager evidence, however, a lengthy (and largely imaginary) exposition of the situation, such as is commonly found in studies of this problem, is not really justified. When it has been noted that Apollos and Paul were fellow-workers in the Gospel, the sources on their relationship have been exhausted. Of the work of Apollos in Corinth, nothing is known beyond the indication of Paul that it was satisfactory to him.

"Cephas" is next mentioned in 1 Corinthians 1:12. From other notices of him in this same letter (especially 15:5), it would seem to be necessary to take it as referring to the Apostle Peter. Was Peter in Corinth after Paul, and did he disparage Paul's work there and so perhaps give rise to the factions? The speculation is tempting. It is entirely possible that Peter was in Corinth. Dionysius of Corinth (in Eusebius, *Ecclesiastical History*, ii, 25) refers to Peter and Paul and joint founders and teachers of the church there, but this is contrary to the evidence of Acts 18. Nevertheless, if Peter went to Rome, he may well have gone via Corinth, and the Corinthian reference could be taken to verify this. This understanding is denied by most students, but has the distinguished support of A. D. Nock, Hans Lietzmann, Kirsopp Lake, and E. Meyer. Or, some followers of Peter may have gone to Corinth and there won a following for their representative of the Gospel. But if the reference to Peter is paralleled to that of Apollos, then it appears possible that perhaps he too is just a cover for the real troublemakers. Or did Paul disguise a quarrel with Petrine Christians by using the name of Apollos? The quarrel with Cephas reflected in Galatians would seem to support this possibility. The role of Cephas in Corinth cannot be finally determined, however, because there is no evidence. The foundation of a super-structure of any kind is non-existent. If Peter was in Corinth, nothing is known of his work there, and, on any view, he must remain a shadowy figure of the Corinthian mission.

The last in Paul's list of faction-leaders is Christ. If the text is accurate here, and taken literally, then there was a Christ-party in Corinth about which nothing at all is known. All the hypotheses about it are purely speculative and contribute nothing to our understanding of early church history. Many of the elaborate ones found in our standard studies of the problem actually overlap into the field of the historical novel. Some have identified the Christ-party with the Petrine party of Judaisers, others with a group of philosophical gnostics, theosophical mystics, Christian Essenes, persons personally

instructed by Jesus, etc., etc. All these are sheer guesses.

Much more can be said for the view that the phrase "I belong to Christ" was not in the original text at all. Clement of Rome refers to the parties of Paul, Cephas, and Apollos (47:3), but seems not to have known of a Christ party at all; this suggests that it was not in his text. The context, moreover, almost forces this verdict. Later in the letter, Paul speaks about those who are Christ's (15:23) in such a way as to indicate a complete unawareness that (according to 1:12) some are claiming to belong to Christ in a special way. Moreover, in 3:22 Paul enumerates the three others mentioned in 1:12, but does not notice any Christ party, and then goes on in the next verse to play right into the hands of the supposed Christ-party by affirming that all belong to Christ. The immediate context even implies that only the first three were in Paul's mind. The question in 1:13 "Is Christ divided?" indicates that the fault of the Corinthians was that they were dividing Christ, not that they were rejecting him in favor of one of his disciples. All this is expressed in such a manner as to leave little doubt that Paul knew nothing of a group using the name of Christ as a party-cry against the followers of himself and other evangelists. Neither is it satisfactory to hold that Paul was condemning the first three and championing the fourth. Much more likely is it that some later scribe or commentator, wishing to make it plain that the Corinthians were not all contentious and quarrelsome, added the attribute that Paul had stressed as the cure, unity in a common loyalty to Christ. Or the phrase may be simply a reader's gloss influenced perhaps by 2 Corinthians 10:7. In any case, it does nothing at all to clarify the problem of the leadership of the parties.

Of the four cited by Paul in 1 Corinthians 1:12, the first, himself, is thus seen to be the only one that has a sure basis. We ought to use the others with caution. It might be best to admit that the identities of the rival leaders in Corinth cannot be established, and certainly there is no basis for such positive conclusions on the matter as are usually encountered.

THE 1951 Revision of the N.A.B.I. Syllabus

RACHEL H. KING*

IN 1927-1928 the National Association of Biblical Instructors first published a syllabus on a "Course of Study for Secondary Schools Offering a Unit of Bible for College Entrance." Its purpose was to outline a course of Bible study of sufficient content to be an intellectual discipline comparable to other major secondary school subjects. By this means it was hoped that the standard of Bible teaching could be raised, and that a comprehensive survey of the biblical account of God's dealings with men could be substituted for the scattered passages read merely with an immediate (sometimes shortsighted) devotional application, which unfortunately has been too often the layman's only knowledge of the Scriptures. The third revision of this syllabus is being published this fall.†

This new revision keeps the general outline of its 1940 predecessor. One of the innovations is a prefatory note which makes it clear that some flexibility is possible in the use of the syllabus, and that the material is so arranged that the unit can be covered in five periods a week for one school year, or in two periods a week for two and one half school years. However, the following definite rules are made:

1. "A course of ten semester hours in Bible is necessary to fulfil the requirement of the syllabus. Of these semester hours four or five should be allotted to the Old Testament, and five or six to the New Testament."

2. "At least five and preferably six of the semester hours must be taken after the ninth grade."

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† Date of publication November 1951. Price 25 cents postpaid. Ten copies or more at 20 cents each postpaid. Address Rachel H. King, Northfield School For Girls, East Northfield, Massachusetts. In the interests of economy complimentary copies are not being sent to N.A.B.I. members.

** The topic headings are: God's Love for Man, Love as Governing Motive, The Kingdom of God, Service to Man as Service to God, Possessions, The Morality of

3. "No matter in what year or years the course is taken, the work of the unit must be very largely in the Bible itself rather than in secondary sources."

In the Old Testament section there is some substitution of Bible passages but the old order is kept: Stories of the beginnings, the Patriarchs, Moses, Joshua and the Judges, the United Kingdom, and the Prophets. An attempt has been made to list the selections from Isaiah and Jeremiah in their chronological order. The only major innovation has been a brief reference to apocalyptic literature (Daniel 2; 7:9-14, 18, 27; 12:1-4), with a lessened emphasis upon the Wisdom Literature and Job.

No syllabus can wholly avoid a doctrinal bias in dealing with the life of Christ. The 1940 edition broke the gospel material up into a narrative account of Christ's life followed by a section on his teachings, and the total portrait that emerged was largely that of Jesus as a great ethical teacher. The present revision committee has tried to call attention to a higher Christology, and at the same time leave the way clear so that a teacher with a low Christology can use the syllabus without discomfort or a sense of intellectual dishonesty. The new syllabus breaks the material on Jesus up into three parts. The first part is a section entitled "What the early Church believed about Jesus (Rom. 5:1-11; I Cor. 15:1-8; Phil. 2:5-11; Col. 1:12-23; 2:9-10; Acts 2:22-38; 7:54-60; Matt. 1:18-2:23; Luke 1:26-56; 2:1-20; John 1:1-18)." The second part deals with "Jesus ministry, death, and resurrection." In general, the Gospel according to Mark is followed inserting Matthew 5-7 and Luke 9:51-19:28 after Mark 6:6 and Mark 9:50 respectively, and using the source material in all four Gospels for the accounts of the death and resurrection. In the first and second parts the passages are listed without descriptive headings. The third part lists topically the passages deal-

ing with the teaching of Jesus.** This last part is not required, but is suggested as an alternative method of dealing with the passages listed in part two.

The new syllabus, like its predecessor, includes nearly all of the book of Acts. Under the heading, "Paul's thought," the new edition lists almost the same group of passages from the letters as does the old, but uses the following more Christo-centric topic headings: "Justification through faith" (Gal. 2:15-4:7), "Use of Christian liberty" (Gal. 5:1-24 and I Cor. 8), "Spiritual gifts and unity in Christ" (I Cor. 12, 13), "Significance of the death of Christ" (Rom. 5:1-11), "The resurrection" (I Cor. 15), "Life in the Spirit" (Rom. 8), and "The supremacy of Christ" (Phil. 2:5-11).

It is in the bibliography that the most radical changes have been made. The committee has assumed that a highly trained teacher is capable of making his own selection, and has accordingly planned a list of books to aid the Christian English or history teacher who, with little specialized training, is asked to teach a

Inner Motive, Neighborliness and Race Relations, Men Should be Faithful Servants of God, Humility, The Fruit of Humility and Faith, Prayer, "Narrow is the gate", True Greatness, The Life to Come, The Son of Man and Son of God.

course in Bible. Few private schools have the money to engage a well trained, full-time religious teacher for the small amount of Bible that is taught. It is to be hoped that this deplorable situation can gradually be improved. In the meantime the committee believes that progress can best be made now by facing the present situation realistically, and by giving the less well trained teachers specific guidance. With this in mind the bibliography has been brought up to date and the number of books in it reduced to seventy-three. These have been listed under the following headings: "Versions or Arrangements of the Bible," "Atlases, Commentaries, Concordances, and Dictionaries", "Background Material", "Bible History and Literature," "Interpretation of Bible Thought," "Jesus and Paul," "Brief Books for Teachers on the History and Beliefs of the Church". "Books Suggested for Reference for Secondary School Students," and "The History and Beliefs of the Church for Secondary School Students." In addition to the necessary bibliographical information there is a descriptive comment on each book, indicating the nature of its contents and the range of its usefulness.

The revision committee hopes for the 1951 edition of the syllabus a decade of service comparable to that of its 1940 predecessor.

Research Abstracts

RESEARCH IN THE OLD TESTAMENT (1949)

MURRAY NEWMAN

Union Theological Seminary

ABBREVIATIONS

JBL: *Journal of Biblical Literature*
JBR: *Journal of Bible and Religion*
JQR: *Jewish Quarterly Review*
JTS: *Journal of Theological Studies*

I. Bible Versions

Englert, Donald M. C., *The Peshitto of Second Samuel*. Journal of Biblical Literature Monograph Series, Vol. 3. Philadelphia: Society of Biblical Literature and Exegesis, 1949. 102 pp. A monograph originally undertaken as a dissertation for the Ph.D. at Dropsie College. It deals with the transmission of the Syriac text, the relation of the MT to it, and the way in which it has been influenced by other versions.

Gehman, Henry S., "The Theological Approach of the Greek Translator of Job 1-15" (JBL, September, 1949, 231-240). A comparison of the Old Greek version with the MT of Job 1-15 brings to light several of the theological tendencies of the translator.

Hammer, E. W., "The Onkelos Targum" (*Interpretation*, April, 1949, 174-183). The writer suggests that a study of the Onkelos Targum frequently elucidates the meaning of the Hebrew text.

Orlinsky, H. M., *The Septuagint: the Oldest Translation of the Bible*. Cincinnati: Union of American Hebrew Congregations, 1949. 20 pp. A short introduction to the LXX.

Payne, J. Barton, "The Relationship of the Chester Beatty Papyri of Ezekiel to Codex Vaticanus" (JBL, September, 1949, 251-265). By comparing the Codex Vaticanus with the eight leaves from the Chester Beatty biblical papyri containing portions of the Greek text of Ezekiel 11:25-17:21 the author comes to the conclusion that the Chester Beatty text is closer to the original LXX for Ezekiel than any other we have.

Stenning, J. F., *The Targum of Isaiah*. Oxford: At the Clarendon Press, 1949. 232 pp. An edition of the Targum of Isaiah which reproduces the text and super-linear pointing of the British Museum MS. Or. 2211. In the critical apparatus the evidence of some ten other manuscripts is cited. *Vis à vis* the original is an English translation.

II. Philology

Byington, Steven T., "Plow and Pick" (JBL, March, 1949, 49-56). An examination of the words in the Old Testament used for agriculture implements.

Gordis, Robert, "The Translation-Theory of Qohelet Reexamined" (JQR, Vol. 40, 1949-50, 103-116). The continuation of a controversy concerning an Aramaic original for the Hebrew text of Ecclesiastes. Dr. Frank Zimmermann and Dr. C. C. Torrey favor an Aramaic original. The writer opposes such a theory. This article is a response to a previous one by Torrey, "The Question of the Original Language of Qoheleth," JQR, Vol. 39, 1948, 151-160.

Gottstein, M. H., "Afterthought and the Syntax of Relative Clauses in Biblical Hebrew" (JBL, March, 1949, 35-47). The adumbration of a few rules of Hebrew syntax for the purpose of a better interpretation of Old Testament texts.

Koehler, Ludwig, *Lexicon in Veteris Testamenti Libros*. Vols. III, IV, V. Leiden: E. J. Brill, 1949. This is a continuation of the Hebrew-Aramaic lexicon of the Old Testament which is being produced in successive volumes. Koehler is the editor of the Hebrew section and Walter Baumgartner is the editor of the Aramaic division.

Obermann, Julian, "The Divine Name YHWH in the Light of Recent Discoveries" (JBL, December, 1949, 301-323). Two Phoenician inscriptions recently discovered at Karatepe, in Southern Anatolia, lead Professor Obermann to believe that the Tetragrammaton was originally the causative participle of the stem *hwy*. The expression "I am YHWH" should best be translated "I am he who sustains, maintains, establishes."

Quell, Gottfried & Stauffer, Ethelbert, *Love*. London: Adam and Charles Black, 1949. 76 pp. This important monograph is one of a series of key words from Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament* which are being translated by J. R. Coates. It deals with love in the Old Testament, the words for love in pre-biblical Greek, love in Judaism, in the teaching of Jesus, in the Apostolic age and in the sub-apostolic age.

Reed, William L., *The Asherah in the Old Testament*. Fort Worth, Texas: Texas Christian University Press, 1949. 116 pp. It is the author's thesis that the word "Asherah" is used in the Old Testament only to refer to the goddess of that name and her image, and therefore we should abandon the "sacred pole" theory.

Zimmermann, Frank, "The Question of Hebrew in Qohelet" (JQR, Vol. 40, 1949-50, 79-102). A reply to the article by Dr. Robert Gordis, "The Original Language of Qohelet" (JQR, Vol. 37, 1946, 67-84). It is

Zimmermann's contention that there was an Aramaic original to Ecclesiastes, while Gordis denies it.

III. Introductory Works

Aalders, G. Ch., *A Short Introduction to the Pentateuch*. London: The Tyndale Press, 1949. 173 pp. Although the author does not assert that Moses is the final and sole author of the Pentateuch, he does claim that "he had a very large and prominent part in the prior origin of it" and he is to be viewed as "God's intermediary to give the people of Israel its fundamental legislation."

Bentzen, Aage, *Introduction to the Old Testament*, Vol. II. Copenhagen: G. E. C. Gads Forlag, 1949. 300 pp. This is the second volume of Bentzen's *Introduction to the Old Testament*, the first having been published in 1948. The first volume contained a study of the canon, the text, and the forms of Old Testament literature. In the second half of the work are to be found the introductions to the canonical books of the Old Testament, as well as very brief introductions to the apocryphal and pseudepigraphical books. Of particular interest is the presentation of the views of the "Scandinavian School" on the Pentateuch and the Prophets.

Freedman, D. N. and Smart, J. D., *God Has Spoken*. Philadelphia: Westminster Press, 1949. 268 pp. A book designed primarily as an introduction to the Old Testament for young people. It rests upon sound historical scholarship.

Weiser, A., *Einleitung in das Alte Testament*. 2. neubearbeitete Auflage. Göttingen: Vandenhoeck & Ruprecht, 1949. 337 pp. Besides many minor revisions the major change in this second edition of Weiser's work is the addition of a section on the Apocrypha and Pseudepigrapha.

IV. Exegesis

Abel, F. M., *Les Livres des Maccabées*. Paris: J. Gabalda et Cie., 1949. 429 pp. A volume which contains the Greek text and a French translation on opposite pages, as well as a commentary.

Bewer, Julius A., *The Book of the Twelve Prophets*. Vol. I: *Amos, Hosea and Micah*. 79 pp. Vol. II: *Zephaniah, Nahum, Habakkuk, Haggai, Zechariah, Obadiah, Malachi, Joel and Jonah*. 112 pp. New York: Harper & Brothers, Publishers, 1949. The first two volumes of a series on the prophets. For each book there is a brief introduction with an outline of the historical background, the message and the most important literary problems. The translation used is the King James with full footnotes explaining the text.

Caiger, Stephen L., *Lives of the Prophets*. London: S.P.C.K., 1949. 333 pp. A revision of an earlier edition first published in 1936, with the most important change being the addition of chapters on Samuel, Elijah and Elisha. The treatment is popular, but the author certifies to his readers that "the assured results of biblical research have not been ignored."

Crook, Margaret B., "A Suggested Occasion for Isaiah 9:2-7 and 11:1-9" (JBL, September, 1949, 213-224). It is contended that Isaiah 9:2-7 and 11:1-9 were originally a liturgy of enthronement and a coronation liturgy respectively, and the order of their emergence was probably the reverse of that in which they stand in the Old Testament. Further, these are liturgies suited to the coronation and enthronement of Jehoash of Judah in approximately the year 837 B.C., as is recorded in II Kings 11.

Engnell, Ivan, *The Call of Isaiah*. Uppsala: A. B. Lundequistska Bokhandeln, 1949. 68 pp. A monograph on Isaiah 6 written from the viewpoint of the Scandinavian traditio-historical school. In it Professor Engnell argues trenchantly for the essential reliability of the MT and also defends the genuineness of all of Isaiah 6:13. Two notes at the end of the work contain the author's comments on P. Kahle's *The Cairo Geniza* and the "Jerusalem Scrolls."

Flack, E. E., "The Book of Exodus" (*Interpretation*, January, 1949, 78-95). A suggested method of study for the book of Exodus.

Goldman, S., *In the Beginning*. New York: Harpers & Brothers Publishers, 1949. 892 pp. A voluminous work on the book of Genesis. It contains a summary of the contents of the book, a discussion of its historical background and authorship, a treatment of the style and viewpoint of Genesis, and a study of its relation to other literature.

Heinemann, H., "The Date of Psalm 80" (JQR, Vol. 40, 1949-50, 297-302). The theory is advanced that Psalm 80 was composed in the time of Saul. The phrase "man of thy right hand" in vs. 17 would refer, then, to the first king of Israel.

Hempel, J., *Worte der Profeten in neuer Uebersetzung und mit Erläuterungen*. Berlin: Alfred Töpelmann, 1949. 324 pp. A notable contribution to the study of Israel's prophets. It contains three main sections: First, a consideration of the historical and literary frameworks of the prophetic writings. Second, a study of the nature of the call of the prophets, together with a treatment of each individual prophet. Third, a systematic presentation of the teachings of the prophets, including ethical monotheism and its implications in human life, the prophetic understanding of nature and history, and prophetic eschatology.

Hertzberg, H. W., *Das Buch Hiob*. Stuttgart: J. G. Oncken, 1949. 173 pp. Containing a new German translation of the book of Job with a commentary, this work is designed for the general reader. The author's effort is to come to an understanding of the book as it now stands rather than to isolate various secondary passages.

Hölscher, Gustav, *Drei Erdkarten: Ein Beitrag zur Erdkenntnis des Hebräischen Altertums*. Heidelberg: Carl Winter: Universitätsverlag, 1949. 73 pp. This monograph presents, first, a brief survey of the general geographical knowledge of the Hebrews. Then it analyzes three selected passages (Genesis 2:10-14,

Genesis 10, Jubilees 8-9), and provides a map to illustrate the geography implied in each.

Hyatt, J. Philip, "The Book of Amos" (*Interpretation*, July, 1949, 338-347). An outline of a study of the book of Amos is presented here, together with a selected bibliography.

Jefferson, Helen Genevieve, "Notes on the Authorship of Isaiah 65 and 66" (*JBL*, September, 1949, 225-230). A study of the use of the article, the sign of the accusative and the relative pronoun suggests that chapters 65-66 of Isaiah are not by the author or authors of Isaiah 56-64.

Jellicoe, Sidney, "The Prophets and the Cultus" (*Expository Times*, June, 1949, 256-258). A consideration primarily of Amos 5:21ff. and Jeremiah 7:22ff.

Leslie, Elmer A., *The Psalms: Translated and Interpreted in the Light of Hebrew Life and Worship*. New York: Abingdon-Cokesbury Press, 1949. 448 pp. The expressed intent of this volume is "to bring to the average reader of the Bible, in nontechnical terms, the sifted results of the most reliable scholarly study of these lyric expressions of Hebrew life and worship." Dr. Leslie acknowledges his indebtedness in the study to Hermann Gunkel, Sigmund Mowinckel and Hans Schmidt, and naturally there is special emphasis upon the *Sitz im Leben* of the Psalms. The translations are his own, at times based upon emendations of the MT.

Morgenstern, Julian, "The Despoiling of the Egyptians" (*JBL*, March, 1949, 1-28). Following the suggestion of Prof. J. Coppens, the writer wants to change the vowel pointing of Exodus 11:1b slightly, and read: "Afterwards he will send you away, just as they send away a bride . . ." This changed text, he believes, can be integrated closely with a major theme and literary strand of the exodus narrative.

Morgenstern, Julian, "Two Prophecies from 520-516 B.C." (*Hebrew Union College Annual*, Volume XXII, 1949, 365-427). An analysis and interpretation of Isaiah 55:1-5 and Isaiah 60:1-3, 5-7. The scion of David, to whom Isaiah 55:1-5 alludes, is Zerubbabel, Morgenstern avers. The passage is to be dated the last quarter of the year 520 B.C. Isaiah 60:1-3, 5-7 refers to the New Year's Day of 516 B.C., the day of the dedication of the second Temple. Upon the basis of this dating the writer then seeks to reconstruct the history of the period between 520 and 516 B.C.

Mowinckel, Sigmund Olaf Plytt, *Jesaja*. Oslo: Gyldendal Norsk Forlag, 1949. 161 ff. This book represents a challenge to Biblical students to learn one of the Scandinavian tongues.

Power, A. D., *The Proverbs of Solomon*. London: Longmans, Green and Co., 1949. 256 pp. A translation of Ecclesiasticus with a detailed glossary at the end.

Robinson, H. Wheeler, *The Cross of Hosea*. Philadelphia: The Westminster Press, 1949. 64 pp. In this little book the writer treats three basic themes in the book of Hosea—the nature of God, the inwardness of sin, and the victory of grace.

Roach, Corwin, "The Relevance of Jeremiah" (*JBR*,

October, 1949, 231-235). A brief study designed to show the meaning which the message of Jeremiah has for our age.

Slotki, I. W., *Isaiah: Hebrew Text & English Translation, with an Introduction and Commentary*. London & Bournemouth: The Soncino Press, 1949. 337 pp. In this volume the Hebrew text of Isaiah appears in full *vis à vis* the English with a commentary beneath.

Sonne, Isaiah, "Psalm Eleven" (*JBL*, September, 1949, 241-245). Suggested emendations of Isaiah 11.

Sparks, H. F. D., "The Witness of the Prophets to Hebrew Tradition" (*JTS*, Vol. 50, 1949, 129-168). An investigation of the Hebrew prophets brings to light traces of mythological, legendary, historical, legal and poetical traditions.

Weiser, Artur, *Das Buch der Zwölf Kleinen Propheten*. Vol. I: *Hosea, Joel, Amos, Obadja, Jona, Micha*. Göttingen: Vandenhoeck & Ruprecht, 1949. 261 pp. Another volume in the new Göttingen set of commentaries *Das Alte Testament Deutsch*. It contains only the first half of the Book of the Twelve. A short introduction appears at the beginning of each of the prophetic writings.

V. Theology

Baab, Otto J., *The Theology of the Old Testament*. New York: Abingdon-Cokesbury Press, 1949. 287 pp. This is one of the very few volumes on Old Testament theology to appear in English in recent years. The author asserts that "the key to the understanding of biblical religion and history is the biblical faith by which biblical men lived." Using this "key" he then proceeds to examine the Old Testament according to the classification derived from systematic theology—"God," "Man," "Sin," "Salvation," etc.

Buber, Martin, *The Prophetic Faith*. New York: The MacMillan Company, 1949. 247 pp. Translated from the original Hebrew by Carlyle Witton-Davies, this book is concerned with describing that Old Testament teaching which reached its climax in the prophets of the eighth, seventh and sixth centuries B.C. "This is the teaching about the relation between the God of Israel and Israel." Buber begins with the Song of Deborah and traces this "teaching" back through Moses to the Patriarchs. Then he follows it through the canonical prophets to Second Isaiah, where it reaches its most profound dimensions.

Eichrodt, Walther, "Revelation and Responsibility," (*Interpretation*, October, 1949, 387-399). An investigation into the Biblical norm of social behavior. The article has been translated by John Bright.

Heidt, William George, *Angelology of the Old Testament: A Study in Biblical Theology*. Washington, D. C.: The Catholic University of America Press, 1949. 119 pp. A rather complete compilation of all the Old Testament materials concerning angelology. Part one treats of "Angels at the Heavenly Court" and part two is concerned with "Angels in the World of Men."

Hooke, S. H., *The Kingdom of God in the Experience*

of Jesus. London: Gerald Duckworth & Co. Ltd., 1949. 160 pp. A study which demands the attention of the Old Testament student because of its rich consideration of the Old Testament thought lying in the background of the experience of Jesus. Also, the first two chapters are on the divine kingship in the Hebrew religion.

Johnson, Aubrey R., *The Vitality of the Individual in the Thought of Ancient Israel*. Cardiff: University of Wales Press, 1949. 107 pp. The first of a proposed series, this monograph analyzes the basic Hebrew words necessary to an understanding of the biblical view of man. *Nephesh* and *ruach* are carefully studied, as well as the various other Hebrew words for "flesh," "head," "face," "palate," "tongue," etc. The final section is on the Hebrew view of life and death.

Knight, George A. F., *From Moses to Paul: A Christological Study in the Light of our Hebraic Heritage*. London: Lutterworth Press, 1949. 194 pp. It is Professor Knight's contention that New Testament Christology is the natural and inevitable result of Hebraic thought from the time of Moses.

Langton, Edward, *Essentials of Demonology: A Study of Jewish and Christian Doctrine, Its Origin and Development*. London: The Epworth Press, 1949. 234 pp. A thorough and comprehensive study of demonology in Jewish and Christian teaching. There is full documentation and an extensive bibliography of the subject.

Lofthouse, W. F., "Poneron and Kakon in Old and New Testaments" (*Expository Times*, July, 1949, 264-268). Two Hebrew words are analyzed in this article—*ra'* usually rendered "evil" and *rasha'* normally translated "wicked."

Marsh, John, "Man in the Old Testament" (*Expository Times*, September, 1949, 335-337). A brief sketch of the Old Testament teaching of man, which teaching, the writer says, "reveals the need for religion as the source and power of responsible human life, and yet the danger of religion if it be not concrete service in the events of history. . . ."

Porteous, Norman W., "Ritual and Righteousness" (*Interpretation*, October, 1949, 400-414). The sub-title of the article is: "The relation of Ethics to Religion in the Prophetic Literature." The Hebrew prophets, Dr. Porteous maintains, have taught us that our worship "should leave us face to face with him who would have a man 'do justly and love mercy and walk humbly' with him."

Ramsey, Arthur Michael, *The Glory of God and the Transfiguration of Christ*. London: Longmans, Green and Co., 1949. 160 pp. A book of interest to the student of the Old Testament because of its treatment, primarily in the first chapter, of the theophanic term "*kabod*," the "glory" of Yahweh.

Richardson, Alan, "Instrument of God" (*Interpretation*, July, 1949, 273-285). A short study of the unity which underlies the biblical doctrine of salvation.

Thomas, John Newton, "What is Man?" (*Interpretation*, April, 1949, 154-163). The sub-title gives the

gist of the article: "The Biblical Doctrine of the Image of God."

Vischer, Wilhelm, *The Witness of the Old Testament to Christ*, Volume I: *The Pentateuch*. London: Lutterworth Press, 1949. 264 pp. Part of Dr. Vischer's controversial work *Das Christuszeugnis des Alten Testaments* has been translated by A. B. Crabtree and appears under this title. One quotation will suffice to indicate the direction of the study. After alluding to Luther's assertion that the man with whom Jacob wrestled at Peniel was Jesus Christ, the writer avers, "Fantastic though the interpretation may appear, it is in fact conclusive. That is the central miracle attested by all the stories and words of the Bible, that Jesus Christ appeared as a man upon earth to wrestle with men, and to be overcome of them."

Vischer, Wilhelm, "Words and the Word" (*Interpretation*, January, 1949, 3-18). The sub-title is: "The Anthropomorphisms of the Biblical Revelation." Translated by John Bright, this essay seeks to underline the theological profundity of the anthropomorphic expressions of the Bible.

Whitfield, George, *God and Man in the Old Testament*. London: S. C. M. Press, 1949. 144 pp. Using the Old Testament as a source book, the author of this little volume strives to answer some of the basic questions of human life. Each question is treated in a chapter: "Who is God?" "What is the Meaning of History?" "What is God like?" "What does God want?" "How does God speak?" "What are the Limits of Religion?"

Zimmerli, W., *Das Menschenbild des Alten Testaments*. (Theologische Existenz Heute: Neue Folge 14) München: Chr. Kaiser Verlag, 1949. 27 pp. A succinct and discerning treatment of Old Testament anthropology. Zimmerli isolates the basic convictions concerning man which are common to the various strands of biblical thought.

VI. History

Albright, William Foxwell, "The Biblical Period." An article appearing in *The Jews: Their History, Culture and Religion*, Vol. I, pp. 3-69. Edited by Louis Finkelstein. New York: Harper and Brothers, 1949. It is a synoptic presentation of the history of Israel to the fourth century B.C. The article is now available as a separate monograph under the same title, "The Biblical Period."

Daniel-Rops (sic), *Sacred History*. New York: Longmans, Green and Co., 1949. 433 pp. A translation from the original French by K. Madge. It is a popular, and at times rather uncritical, treatment of the history of Israel. The same book translated by the same person appears in England as: *Israel and the Ancient World*. London: Eyre & Spottiswoode, 1949. 321 pp. The two translations vary slightly.

Pfeiffer, Robert H., *History of New Testament Times with an Introduction to the Apocrypha*. New York: Harper & Brothers Publishers, 1949. 561 pp. A com-

pendious work which furnishes the companion volume to the author's previously published *Introduction to the Old Testament*. There are two parts to the book: one on Judaism from 200 B.C. to 200 A.D., the second on the books of the Apocrypha. The section on Judaism is further divided into two subdivisions: (1) Palestinian Judaism, with treatments of its political, religious and literary history; (2) Hellenistic Judaism, containing a study of Hellenism in general, the Jews in their Dispersion, and Alexandrian-Jewish literature.

Rowley, H. H., *Recent Discovery and the Patriarchal Age*. Manchester: Manchester University Press and the John Rylands Library, 1949. 38 pp. This is a reprint from the "Bulletin of the John Rylands Library," Vol. 32, No. 1, September, 1949. Its thesis is that there is a general historical core to the legends of the patriarchs.

Snaitch, N. H., *The Jews from Cyrus to Herod*. Wallington: Religious Education Press, 1949. 206 pp. After a brief section on the history of Judaism from 538 B.C. to 70 A.D., this book deals with the main strands in the development of Judaism, i.e. Separatism, the Glorious Future, Temple and Synagogue etc.

VII. Miscellaneous

De Boer, P. A. H. (editor), *Oudtestamentische Studiën*, Deel VI. Leiden: E. J. Brill, 1949. 218 pp. There are two articles in this volume, both of which are in English. The first is a study by the editor: "Research into the Text of I Samuel xviii-xxi". It is a continuation of his previous research on the relation between the Hebrew text and the renderings of the Targum, Peshitto and Septuagint. The second essay is a posthumous work by B. D. Eerdmans: "The Composition of Numbers." The opposition of the writer to the four documents of the Graf-Kuenen-Welhausen school is quite evident.

Higgins, A. J. B., *The Christian Significance of the Old Testament*. London: Independent Press, 1949. 190 pp. A book designed to show the importance of the Old Testament for the Christian in his use of the Bible.

Marcus, Ralph, "On the Textual Criticism of the

Hebrew Bible" (JBL, March, 1949, 29-34). The adumbration of "certain elementary principles of the textual criticism of the Hebrew Bible."

Rabast, Karlheinz, *Das apodiktische Recht im Deuteronomium und in Heiligkeitgesetz*. Berlin-Hermsdorf: Heimatdienstverlag, 1949. 48 pp. Following his professor, Albrecht Alt, the writer of this brochure finds two types of law in the Old Testament—apodictic and casuistic. Apodictic law is of Israelite provenance, while casuistic law originated in non-Hebraic cultures. The purest form of apodictic law is to be found in the Book of the Covenant, and in contrast to casuistic law, is rhythmical in form.

Rylaardsdam, J. Coert, "The Apocrypha and the Bible" (JBR, July, 1949, 175-180). The thesis is presented that if we define the Bible as a cultural and historical record the Apocrypha should be included. The problem of the principle of canonization, however, still awaits fresh theological formulation.

Winnett, Frederick Victor, *The Mosaic Tradition*. Toronto: University of Toronto Press, 1949. 219 pp. Reflecting the rather widespread dissatisfaction with the Graf-Wellhausen theory concerning the composition of the Hexateuch which is prevalent today Professor Winnett's work presents a fresh approach to the problem. He contends that the original Mosaic tradition, which is to be found in Exodus and Numbers, was transmitted by the northern kingdom. However, after the fall of the northern kingdom, the Jerusalem priests, in order to magnify their sanctuary, "developed a completely distorted version of the national tradition which eventually took the form of the book of Deuteronomy (4:44-26:19)." The priesthood of the post-exilic period, then, sought to harmonize the two versions, and at the same time added a great deal of new material which is designated by our symbol P.

Zeitlin, Solomon, "Jewish Apocryphal Literature" (JQR, Vol. 40, 1949-50, 223-250). Treating the relation of Jewish apocryphal literature to normative Judaism, this disquisition serves somewhat as an apologia for the edition of the Jewish Apocryphal Literature recently undertaken by Dropsie College.

Book Reviews

Persons in Revolt

The Christian in Philosophy. By J. V. LANGMEAD CASSERLEY. New York: Charles Scribner's Sons, 1951. 266 pages. \$2.75.

The Moral Life and the Ethical Life. By ELISEO VIVAS. Chicago: The University of Chicago Press, 1951. xix + 390 pages. \$6.00.

The authors of the two books before us are remarkably alike and remarkably different. They are alike in that both are avowedly "personalistic," yet without giving evidence of having read widely in the literature of modern personalism. Both make the person their central norm of value and clue to reality. Both are theistic, yet both are somewhat less than searching in their allusions to metaphysics. Both are stirred by Kierkegaard, but neither follows him all the way, and neither finds Barth, Brunner, or Niebuhr worth discussing. Both reject the subjectivism and relativism that are popular today. Both know that Karl Marx lived. Both are much concerned with the cultural crisis of the twentieth century. And both, thank God, know how to write the English language lucidly, rather than using the debased jargon which is the vehicle of much current philosophy and theology.

Casserley and Vivas are alike—but different. The former is a rector at Mamhead, England, and has lectured in sociology at Union College in the neighboring Exeter. His approach to problems is historical. His panorama of Christian thought—from Paul through Augustine, Anselm, and Thomas, then by way of Descartes, Locke, Berkeley (pan-personalist), Hume (irrationalist), and Vico down to Kant, Hegel (whom he sees through SK's eyes), and Kierkegaard (existentialism)—rivals Crane Brinton's *Ideas and Men* in far less space. It is a gem with many facets and should be required reading for all teachers of history of philosophy and of religion, as well as for thousands of students. The present situation, he finds, requires a semantic approach, and a

renewal of metaphysics and biblical religion based on a critique of logical positivism, of historical relativism, and of neo-scholasticism, a critique eventuating in "Christian personalism." Casserley's most radical difference from Vivas in method is his historical approach and his interpretation of metaphysics, of revelation, and of the transcendent as discourse about and with "an Absolute Singular, in all its concrete singularity"—which is his odd way of labeling the unique person.

Vivas is a very different person from Casserley. Born amid the Roman Catholic culture of the Republic of Colombia, he received his higher education in Brooklyn, Philadelphia, New York, Munich, and Wisconsin, and became convinced of the truth of contemporary naturalism, writing rather abundantly in its defense; most recently he contributed to the volume edited by Krikorian on *Naturalism and the Human Spirit* (1944). He seems never to have been impressed by logical positivism. Since 1944 he has become more and more alienated from naturalism, and his *Moral Life* is a declaration of intellectual and spiritual independence—independence not alone of naturalistic philosophy but also of all the naturalistic mores of our tragic century. Largely ignoring the rich historical perspectives of Casserley's book, but sharing in principle its personalistic existentialism, he strikes mighty blows against his own past naturalistic philosophy with zeal combined with expert knowledge and keen analysis. Casserley, so to speak, operates with an air force based on a lofty plateau. Vivas uses ground forces in hand-to-hand combat. His style is more vivacious and blunt than Casserley's; he is at times less judicial; here and there he exaggerates. But he always faces the issues where they live, instead of adopting the current fashion of declaring that every problem one happens not to be interested in is really meaningless!

A few random samples from the two writers may be given—first, from Casserley. Augus-

tine (a hero of Casserley's) is summed up in the words "self-consciousness is also God-consciousness." Existentialism is "the belief that man does not achieve knowledge by being a mere spectator of reality, . . . but by being real" (45). "God is not deduced in and through nature but rather nature is seen in God" (60). "The Bible writes metaphysics as though metaphysics were history" (66). "Until it had wrestled with the spirit of history . . . European metaphysical thinking was never adequately equipped to deal with the problem of religion" (67)—and hence Casserley, who admires Vico, should have learned more from Hegel than he has! "There is a sense in which every experience is a revelation" (70). "It is a far cry from this remote abstract God of Aristotle to the living active God of the Bible who made the world and loves it" (76). "Personal self-consciousness tells us what it is to be, whereas our consciousness of external things can only tell us what it looks like to be" (111). "In the one special case of self-consciousness, the phenomenon is the noumenon" (127). "The anti-metaphysical Christian . . . becomes, in fact, the advocate of a philosophical scepticism" (148-149). Kierkegaard "has much in common with Hegel" (150). "The task of philosophy is . . . a humbling and a salutary one" (172). Here is a man who does not regard reason as mere pride! Let the reader start from these samples and read the whole book!

Turning now to Vivas, let us listen to him for a while, remembering the narrower scope of his problem, and his restriction to moral philosophy. Vivas opposes "scientificism . . . , the unempirical faith that science can give us a complete philosophy for all our human needs" (19). He turns from it, because he advocates that philosophers "do not play yes men to the age but that they assume the role of critics of it." "One of the essential marks of decency today is to be ashamed of being a man of the twentieth century" (x). In Santayana, James, and Perry, he finds a "myopic and oversimplified conception of the human personality" (48). "Above the self or psyche man is a spiritual person" (49). "Interests are not atomic, separate components of our volitional life" (53), but are components of organic wholes.

With Lewis, he defends "the phenomenal objectivity of values" (70)—perhaps a debatable thesis, which confuses objective causes of value experience with the conscious value experienced. As he rejects the interest theory, he also rejects the postulational theory of value as "being arbitrary. He seeks an ethical mediation which has the authority to condemn our arbitrary commitments and our rock-bottom axioms, thus condemning us, too, absolutely" (98). Dewey's instrumentalism, also, "fails to give a normative moral philosophy" (113). "You cannot alter your values lightly, not because they are yours but precisely for the opposite reason, *because you are theirs*" (119). "To create new principles is to create new selves" (120).

Vivas, at his deepest, expresses a "rejection of the secularist world view" (124). That is well. But in Chapter VIII, Vivas lets himself go too far, when he identifies the interest theorist as viewing the world "in terms of his passions and lusts," and when he says, "they are incredible, these scientificists, with their insulated lucid brains and their blind hearts" (134); but he says it well! Vivas, however, does not rely on invective. He explores the depths and the wholeness of personality. He may not have faced history adequately, but he confronts Charles Stevenson with Kant, and declares that there is "prodigiously more of moral experience to be picked up in one crabbed chapter of the stiff old Prussian apriorist of Königsberg than can be raked up in the whole of *Ethics and Language*" (157).

Casserley and Vivas are proof that persons are in revolt. Persons have been pummeled, debased, ignored, analyzed away. But persons crushed to earth will rise again.

EDGAR SHEFFIELD BRIGHTMAN

Boston University

Philosophy and Religion

The Philosophies of F. R. Tennant and John Dewey. By J. OLIVER BUSWELL. New York, Philosophical Library, 1950. xvii + 516 pages. \$6.00.

The two contemporary thinkers treated in this volume are both important for students

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The Scandal of Christianity

By EMIL BRUNNER. Composed of five lectures given at the invitation and under the auspices of McCormick Theological Seminary in 1946, this little book will be of great interest to ministers and students who are followers of Brunner. This is Brunner's most popular and easily read book. \$2.00

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of religion. Professor Tennant of Cambridge has written several works on theology and philosophy of religion, and has sturdily maintained that religious faith can be established on the basis of empirical argument; while Dewey has eschewed all theological speculation as futile, but late in life has given his view of religion as an aspect of the human quest. The former is a theist, the latter not. The present book deals especially with the empirical elements in the two philosophies, and shows how the empirical approach leads them to diverse conclusions in the psychological, epistemological and metaphysical areas.

These different conclusions appear to rest on the different assumptions which underlie their analyses. Tennant starts with a dualism of subject and object and a process of sensation which begets association. Dewey, on the other hand, starts with the situation in which some problem is being solved by an active organism which brings its past experience to bear in defining and prosecuting action. From these differences arise the other contrasts in theory of knowledge and in ontology.

The religious views of Tennant are discussed with special reference to the existence and nature of God, the problem of evil, miracle and revelation; while Dewey's views on religion are discussed solely on the basis of his *A Common Faith*. The criticisms are from the point of view of orthodoxy, and are not always well taken, as when historical critical study of the Bible is alleged to be based on *a priori* naturalistic assumptions (p. 244), and there is at times an unfortunate display of animus in the wording of the criticisms. The general contention is that a truly empirical philosophy should not "on *a priori* grounds, rule out data from any conceivable field of being." But surely empiricism is not required to accept the conceivable on the same basis of validity as the demonstrated.

The organization of the text with its heads and subheads is often confusing, and the book as a whole lacks an adequate critical summary, devoting only eleven pages to this task.

EDWIN E. AUBREY

University of Pennsylvania

Nicolas Berdyaev. By GEORGE SEAVER. New York: Harper and Brothers, 1950. 122 pages. \$2.00.

Dream and Reality. By NICOLAS BERDYAEV. Translated by KATHERINE LAMPERT. New York: The Macmillan Company, 1951. xv + 322 pages. \$4.50.

Nicolas Berdyaev was a thinker impossible to characterize by any of the familiar classifications. Politically he was a revolutionary against the Czar, with no enthusiasm for either Kerensky or Lenin. Exiled by the Soviet regime, when abroad he found himself more favorably inclined toward the Marxists than toward the émigrés. Yet he loathed the materialism, dogmatism and, above all, the oppressive tyranny of the Soviet Union. Religiously-oriented in Russian Orthodoxy, he never considered himself a representative of its tenets and he was widely regarded among its priests as a heretic and renegade. As theologian he cared little for historical continuity of faith, as philosopher he was unsystematic and willfully self-contradictory, while as literary man he never cared to polish his writing and despite his many books preferred oral to written expression. Yet he gave utterance to so many suggestive and illuminating ideas and he exerted so much influence that anyone who wishes to understand the thought of his time must devote serious attention to him.

Now, at last, since his death, it is possible to see him whole and discover how the variegated and disparate pieces of his life actually fit together and make sense on his own terms. We have this possibility thanks to two sketches of his life and thought, the briefer one by a discerning admirer and the other by himself.

George Seaver's discriminating study, while documented from Berdyaev's own writing, is written in the author's smooth style, with much original illustration.

Seaver fittingly describes Berdyaev's thought as "the mystical philosophy of Personalism" (64). Although the pantheistic tendencies of the mystical emphasis are brought out, it is also made clear that the spiritual life for Berdyaev is an encounter between Subject

and Subject which occurs pre-eminently in Christ. Stress on the existential and a considerable distrust of rational methods are reminiscent of Kierkegaard. But the Russian is radically unlike the Dane. Berdyaev, for example, insists emphatically upon the full humanity of Jesus and says, "The whole human race offers in Christ a free response to God" (63). This idea is characteristic of Berdyaev's elevation of the powers and high prerogatives of man and of his vigorous, ever-recurrent assertion of human freedom. Christ is, indeed, by his own moral achievement, both human and divine, but this does not make him the abnormal psychological contradiction defined in the creeds. For the truly human is also the truly divine. The Russian sets forth an existential faith in the divine immanence which the Dane would have despised.

In his remarkably concise yet leisurely little volume, Seaver has given an excellent brief introduction to Berdyaev's thought, sensitively portraying his main themes with helpful comparative and critical comments.

However, it is through Berdyaev's own account of himself that his whole life work is to be most clearly understood as a single, living whole. The main motive of his life is here seen as a passion for freedom. Not only does he resist the petty oppressions of the family and the great oppressions of the Czarist and Communist governments. He rebels even against the disciplines of moral principles, responsible group loyalties and orderly patterns of personal living.

His life is thus seen as one long Nietzschean assertion of his own personal independence. This is not always an admirable trait. Indeed, it sometimes appears that it is the epitome of sin itself, whether sin defined as proud self-assertion or as violation of acknowledged ethical principles. But he was so placed in history that the colossal oppressive forces in the face of which he had to assert himself gave to his lusty independence a heroic quality, refreshing in its creative originality and inspiring in its courage. Moreover, he was concerned with the freedom of other persons as well as himself, even though he was never willing to subject

himself to confining organizational responsibilities and disciplines long enough to think through and dependably support any sustained concrete program of liberation. He revolted passionately against violent repression and revenge, especially "the systematic, organized revenge of the state," and he confesses, "This revolt may well be the only Christian virtue to which I can claim possession" (58).

Looking back over his life he deplores the fact that while feeling this deep sympathy with the oppressed he never gave significant help to the alleviation of suffering. Actually he did much. Yet it was his own assertion of individual creative freedom which preoccupied most of his active life. This, in itself, was a great social contribution to a world in which individual men everywhere are finding their freedom strangled by converging economic, military and political pressures. Keeping the love of freedom alive in such a time is exceedingly important.

Berdyaev always saw clearly that the fundamental crisis of the world was spiritual. Therefore, while participating often in political revolutionary activity, he never had confidence that political change would go very far toward the alleviation of human ills without a more basic spiritual revolution. Unfortunately, the nature of this spiritual revolution remained disappointingly vague in his thought. That the essential need was for a new assertion of the divine-human dignity of man was a thought clearly stressed. But the more specific meanings and purposes of the life to which man should be devoted are left inadequately defined. The same vagueness infects his conception of God and of the relation between God and man.

There are in *Dream and Reality* many illuminating characterizations of persons and events in Russia and France. Berdyaev passed in and out of many movements in which he was closely associated with outstanding literary, political, philosophical and religious notables. Some of the sketches in which he portrays these distinguished associates will remain long in the memory.

More clearly than elsewhere in writings of

my acquaintance Berdyaev declares his political belief in democratic socialism (241) and his close philosophical ties with the French personalists. American personalists have long maintained close philosophical associations with the late Emmanuel Mounier and his editorial colleagues of the Parisian personalistic journal *Esprit*. They especially will be interested in the fact that Berdyaev was present at the founding of *Esprit* and that he speaks of it and the movement supporting it with more hearty approval than he shows to any other philosophical or religious association.

L. HAROLD DEWOLF

Boston University

The Greek Philosophers from Thales to Aristotle.

By W. K. C. GUTHRIE. New York: Philosophical Library, 1950. 168 pages. \$2.50.

In eight chapters of about twenty pages each this compendious book tries (in its author's words) "to give some account of Greek philosophy from its beginnings, to explain Plato and Aristotle in the light of their predecessors rather than their successors, and to convey some idea of the characteristic features of the Greek way of thinking and outlook on the world" (p. 2). The account is systematic, remarkably full-bodied, and coherent. It follows the "division of philosophers into materialists and teleologists—matter-philosophers [the Ionian thinkers and later the atomists] and form-philosophers [Pythagoreans, Socrates, Plato and Aristotle]" (p. 21).

The first four chapters (pp. 1-80) carry the reader from Thales through Socrates; the last four (pp. 81-161) deal with Plato and Aristotle. There is little room for social and political background. No room is wasted on anecdotes: Thales falls into no well here. But pertinent facts about the philosophers' lives do appear: Thales predicts an eclipse, thus dating himself and revealing scientific influence from the Orient.

The author expects the reader to know no Greek, and for him he therefore carefully defines essential terms: *dike*, *arete*, *theos*, *kosmos*, *idea*, and the like. "*Arete* meant being good at

something." *Theos* was primarily predicative in force: the Jews and Christians say, "God is love;" the Greek said, "Love is *theos*."

Guthrie believes "that grammar and thought, language and philosophy, are inextricably intertwined" (p. 8), "that many problems in Greek philosophy resulted from a confusion of grammar, logic, and metaphysics" (p. 47). Thus his explanation of Parmenides' position is simple: Parmenides understood the verb *to be* only in its existential use; it remained for Plato to clear up the point.

The *Suggestions for Further Reading* and a remarkably good *Index* help make this book most serviceable. It is unpretentiously scholarly, simple and straightforward, and not too concise for understanding. It would be useful as an introduction to its subject; it would be stimulating and refreshing for one already familiar with the fields.

MALCOLM E. AGNEW

Boston University, College of Liberal Arts

Christianity and Reason: Seven Essays. Edited by EDWARD D. MYERS. New York: Oxford University Press, 1951. xiii + 172 pages. \$3.00.

The nucleus of this book consists of five essays read at the 1947 meeting of the Guild of Scholars of the Episcopal Church, by John Wild, Wilbur Marshall Urban, Lewis M. Hammond, and Howard Dykema Roelefs. The other two papers are by Theodore M. Green and Helmut Kuhn; and the Editor supplies a preface concerning the Guild itself. All of the men are professional philosophers and practicing churchmen, and all would regard themselves as orthodox Anglicans in their theology. The book is a model of the symposium form in that the authors have so much in common that the issues upon which they stand united against outsiders and the issues upon which they disagree among themselves stand out clearly.

The central thesis of the book is that reason is capable of apprehending religious truth. Theology cannot base itself upon revelation alone, as Barth and other irrationalists hold, but must make use of reason, and so must ally

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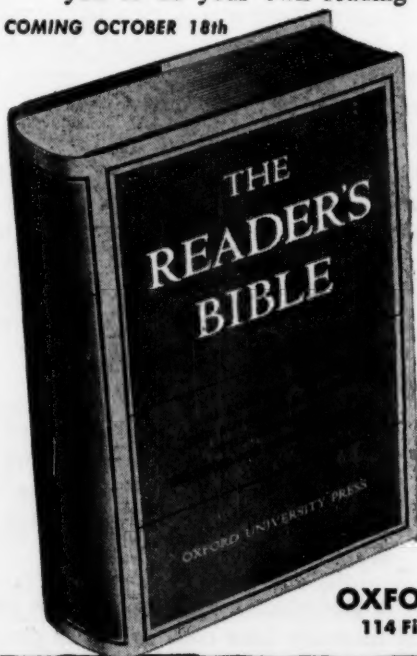
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itself with philosophy. The principal issues raised in the papers are the relationships between reason and revelation, natural and revealed theology, and philosophy and theology. The answers to these questions find the group dividing itself into a right and a left wing.

The right wing, consisting of Professors Wild, Hammond, Kuhn, and Urban, espouse and defend the alliance between theology and the Platonic-Aristotelian tradition in philosophy, an alliance which they remind the others existed for seventeen centuries. Two contributions of this group are of especial interest to teachers of religion. In the first place, the conservatives have written beautiful summaries of the "perennial philosophy." In the second place, Professors Kuhn and Urban offer fresh readings of Greek thought in which they seek to show that the "God of the philosophers" is, after all, the God of the Christian revelation; and that the current supposition that the Greek strand in Christian thought has been a corruption of the pure Hebraic spirit is far from the truth. Thus Prof. Kuhn charges that Nygren's opposition of *agape* to *eros* is wrong. Actually, Plato's concept of love included a descending movement (e.g., in the account in the *Timaeus* of God's creation of the world). Conversely, the New Testament concept of love includes the ascent of love to God. Prof. Urban (who differs from the other three in being an idealist) chooses as his target Lovejoy's analysis of Greek thought in *The Great Chain of Being*. Lovejoy had held that the god of the philosophers was the Good, while the God of the Bible was active Goodness, and that the two could not be legitimately combined. "The one was the apotheosis of unity, self-sufficiency and quietude, the other of diversity, self-transcendence and fecundity." Urban declares that this is not correct; Plato's Idea of the Good is not inactive, but charged with power.

While the conservative wing of the group restates neo-Thomism, or at least defends an older philosophical theology, the liberal members find themselves unable to accept the theory of revelation on which the older theology was reared. The older view of revelation, con-

ceives of revelation as "an impartation of truths to passive minds which brought nothing from their own experience and reflection to their interpretation of its meaning" (Prof. Thomas). Modern scholars, on the contrary, believe that revelation possesses a subjective as well as an objective element. Prof. Thomas describes revelation as "coming through historical events and the response of inspired men to them." In similar vein Prof. Roelefs points out that an element of subjective and learned interpretation is always contained in "primary religious experience." Primary religious experience includes four elements: (1) the presence of a common sense object; (2) the recognition of divinity in or through the object (but distinct from the object); this recognition is dependent upon (3) prior instruction or religious education, and results in (4) emotion.

The acknowledgment of a subjective element in revelation results for the liberal wing in the breaking down of any hard line between natural and revealed theology. The moral and religious experiences of mankind become part of the data of natural theology (in repudiation of St. Thomas' insistence that sensory experience alone be utilized). And the new concept of revelation is in itself an admission that reason, in the sense of human activity, is present within the precincts of revealed theology, whose principles are therefore more prone to error and more liable to correction from one age to the next than the conservatives suppose.

MARY FRANCES THELEN

Randolph-Macon Woman's College

An Introduction to Philosophy Through Literature. By ROBERT C. BALDWIN and JAMES A. S. McPECK. New York: The Ronald Press Company, 1950. xxi + 595 pages. \$4.50.

A professor of philosophy and a professor of literature have collaborated to prepare an anthology of selections from literature illustrating philosophical concepts. The book is intended as a textbook for an introductory course in philosophy; but it would be a pity if it did not also find its way into the hands of

the preacher, the teacher, and the general reader. The subject matter frequently overlaps with that of anthologies of religion, but the material is comparatively unhackneyed and of a higher literary order than is found in most subject-matter anthologies.

The book contains over three hundred selections, by some hundred authors, of whom nearly half are contemporary. Poems greatly outnumber prose extracts. Writings by professional philosophers, although few, are not excluded; presumably the editors resorted to them only when no "literary" passage covered the same ground.

The material is organized around twelve topics, which form the chapter headings; and each is provided with a compact introduction by the editors which serves to define the problem and tells what to look for in each of the passages which follow. In their twelve topics the editors have succeeded in covering all of the usual problems of philosophy, but not all receive equal attention. Thus the question of optimism or pessimism and the affirmation of faith in man tend to dominate the book. And the interest in metaphysics far outstrips not only that in the ways of knowing, but that in politics, or the problem of man in society. Thus Socrates faces death, but he does not challenge the state; Dewey is quoted on pragmatic method, but not on individualism.

Separate indices by titles, by authors (with dates) and by subjects (with authors as sub-heads) should facilitate the use of the book as a top-notch anthology.

MARY FRANCES THELEN

Randolph Macon Woman's College

American Foundations of Religious Liberty. By D. E. LINDSTROM. Champaign, Illinois, The Garrard Press, 107 pages. \$2.00.

The real theme of this book is the influence of the rural and farm life of America on our religious faith and culture. The author is a well-known sociologist who has specialized on the problems of farmers and has developed a fine appreciation of the role which religion has played in rural life. He knows that the farmer

lives close to sun, wind, rain, heat, cold, light, darkness and the stars; that he finds himself caught up in that amazing cycle of nature which brings the seasons with it and surrounds man with the unadorned facts of life and death; and that there is no end to the mystery and wonder of the natural world. It is very easy and almost inevitable for a man who lives in the country to be humble and devout. The man who lives on the land and depends upon the work of his own hands for his living; not the indolent class of urbanites who are retiring in ever increasing numbers to build show-places on the land which they call "farms," but which do not deserve that honored title.

Mr. Lindstrom has observed that the religious life of America has been rooted in rural life and that the city churches have drawn their leadership largely from a piety which was nurtured on the farm. But now the rural areas have also been struck by the multiple blights of industrialization, mechanization and the resultant secularization with which urban areas have long been familiar. So the country is now becoming familiar with many of the moral and social problems which have been characteristic of the city. Rural churches deteriorate; divorce rates increase; black market morality appears; political lobbying is common. A disturbing, but also a reassuring book. It contains many good insights.

S. VERNON MCCASLAND

University of Virginia

Social Ethics

War and Civilization. By ARNOLD J. TOYNBEE, selected by ALBERT VANN FOWLER from *A Study of History*. New York: Oxford University Press, 1950, xii + 165 pages. \$2.50.

The most recent volume of essays selected from Toynbee's six-volume work on *A Study of History* finds its unity in the effect of war upon civilization.

Toynbee's position on war is well-known: "Militarism has been by far the commonest cause of the breakdowns of civilizations during the four or five millennia which have witnessed the score or so of breakdowns that are on rec-

ord up to the present date" (p. 130). This thesis is well-supported by historical references to the civilizations which have fallen and by an analysis showing the inadequacy of war as an instrumental good. As one thinks through the argument of this book, Toynbee appears to have won his case.

In one respect, this volume may continue a lively discussion: Is War an *Evil*? Or is it—as Toynbee suggests—a *perversion*? If we assume that a military machine has had an important place in history—namely, the protection of the state within and without, then the *misuse* of such a machine would be a *perversion*. However, if we assume as the Romans did that war is an art and one of the three fields open to a young man of promise, where is the *perversion*? This question of whether war is a perversion or not will depend upon what one accepts as *normal*. A basic axiological problem is raised by the sentence: "Perhaps the truth is that no created thing can ever be evil intrinsically and irredeemably, because no created thing is incapable of serving as a vehicle for the virtues that flow from the Creator" (p. 21). It must be said, however, that Toynbee's latent philosophy of value and his psychological analysis of war do not effect his main thesis.

Another interesting factor about this volume is that although originating from the Pendle Hill Press, Toynbee does not support pacifism as a method of meeting militarism. In the preface, the author states that the united action of governments against an aggressor "is by far the more promising" method of meeting the threat of imperialism. To this, many of us would say *Amen!*

These nine essays should have a wide reading. They are provocative and deserving of much discussion. This reviewer has only known one individual who claims to have read the entire six-volume edition. The production of such a volume as this one on a given theme is obviously a great service. It could be greatly improved, however, by the addition of an index.

WM. CARDWELL PROUT

Howell Methodist Church,
Howell, Michigan

Theology

The Theology of Reinhold Niebuhr. By EDWARD J. CARNELL. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1950. 250 pages. \$3.50.

It is a tribute to the influence and importance of Reinhold Niebuhr that books about his system are beginning to appear, and it is highly desirable for efforts to be made to state his position in outline form. It was with real interest, therefore, that I took up this book and read it through. Its method is not to attempt to present all the aspects of Niebuhr's theology fully, but to work out the dialectical concept of time and eternity with some fullness and then to indicate how this idea may serve as an organizing principle for the entire system. I have found the approach both interesting and helpful. The author has very wisely included copious quotations from the books he is reviewing. The reader is thus allowed to get Niebuhr in his own words most of the time. This is a sound procedure, for I think that at least half of the attractiveness of Niebuhr is the picturesque style with which he writes.

Niebuhr's indebtedness to Kierkegaard's existential analysis of the religious conscience stands out clearly. The concept of Dread or Anxiety is basic. This rises out of man's dual nature; his participation in the order of nature, on the one hand, and his kinship with the infinite, on the other; and his situation as both bound and free. He is forever trying to make himself or pretend himself to be infinite. This pride is original sin.

The other basic insight of Niebuhr is to treat the traditional dogmas as myths. Thus Adam and Christ become symbols of what happens to Everyman. So Niebuhr rediscovers the profound truth of Christian theology and makes a powerful contribution to the faith of his generation.

Yet Dr. Carnell himself writes from the point of view of what he terms Orthodoxy, for which Niebuhr's Neo-Orthodoxy is nothing less than a wolf in sheep's clothing. Niebuhr, he holds, is only a liberal in disguise, basing his arguments on "destructive higher criticism" of the Bible. And his view that Jesus was a

for the inquiring mind . . .

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MACMILLAN

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human being who committed sins and that his physical body did not rise from the dead are nothing less than blasphemy. Essentially the same applies to Kierkegaard, Barth and Brunner. What is required, he argues, is a theology which takes the Bible literally, based on "propositional" revelation, whatever that is, historical research and science to the contrary. This is strong language for a young man to use in regard to the four men who have done more than any others of their time to lead men to faith.

I strongly suspect, however, that Dr. Carnell might be wrong in thinking that in the course of this study he has not himself eaten some of the forbidden fruit! His best passages are in praise of Niebuhr's insights!

Unfortunately the book is badly marred by lack of a good proof reader.

S. VERNON McCASLAND

University of Virginia

William Temple's Teaching. Edited by A. E. BAKER. Philadelphia: Westminster Press, 1951. 198 pages. \$3.00.

Dr. Henry C. Link, in his recent volume, *The Way to Security*, interpreted William Temple as teaching that you should not only covet your neighbor's wealth, but should take steps to get it. He wrote, "What prospect of security could there be in a land where the churches preached this doctrine? And yet the new social gospel preaches the artificial distribution of wealth, the abolition of the profit system, and the substitution of state capitalism for private capitalism" (p. 191). Dr. Henry P. Van Dusen, on the other hand, opens his first chapter of *God in Education* with the statement, "By universal acknowledgment, the foremost Christian statesman of the first half of this century was the late William Temple, Archbishop of Canterbury" (p. 23).

Canon A. E. Baker is obviously a member of this latter school of thought. However, regardless of one's agreement or disagreement with William Temple's social teachings it must be acknowledged that as a philosopher, theologian, social teacher, educational reformer, ecumenical leader, and Primate of All England he

was a vital figure. Among the first rank of the distinguished Gifford Lectures one must place his contribution, *Nature, Man and God*. He combined his superb natural gifts with disciplined scholarship, and brought to his work the combination of wide experience and the sensitivity of deep spirituality. He deserves careful attention.

Canon Baker has selected almost fifty subjects on such various matters as St. Thomas Aquinas, Dialectic, Science, Miracle, Revelation, The Incarnation, The Church, Worship, Liberty, Service, Democracy, Sex, Aesthetic Criticism, and Education. From the Archbishop's voluminous writings he has extracted material pertinent to each of the topics. This has been well done so that each topic has a certain completeness in its treatment. Editorial sentences bind the various topics together in a forced continuity. In the preface the editor tells us, "This anthology is made so that anyone who reads it through from beginning to end may know, in general, what his convictions were on the fundamental issues of man's faith and life" (p. 7).

While we may appreciate the good Canon's motives his work must be examined with candor. If Archbishop Temple could evoke such profoundly different reactions as demonstrated by Drs. Link and Van Dusen, then how can one be certain that Canon Baker's necessarily severe editing has not distorted the picture to conform to his favorable disposition? The answer is to read Temple himself. Hence, this abstract is useless, or nearly so. This becomes a confirmed opinion upon examination of the technique used to record the sources. Entries appear in this fashion: "O. p. 233." and, "Ah. p. 34." and again, "AH. p. 121." The Index gives the reader a key. Temple's works are listed without respect to date of publication, type, or alphabetical categories, and they are given designations A to Z, Aa to Ay, and AA to AN. Hence the reader is required to memorize sixty-two arbitrary letter designations, or to constantly turn to the back of the book. In addition to the editing and indexing there is the sad fact that the bibliography is incomplete.

There is still room for a good and serviceable volume dealing with the contribution of William Temple!

JOHN FREDERICK OLSON

Syracuse University

Pastoral Care

A History of the Cure of Souls. By JOHN T. McNEILL. New York: Harper and Brothers, 1951. xii + 371 pages, \$5.00.

The theme of this book—the history of the care of damaged and endangered souls—fulfills a need in theological education. Too long have we ignored the treatment of the individual in our religious development. For the most part, we have been well-informed on contemporary and developmental church polity, doctrine and history, but the treatment of the individual in need of pastoral care has been an unknown factor. In view of our present emphasis on pastoral psychology, this pioneer work by Professor McNeill finds a welcome place on the shelf of the pastor and the teacher alike.

The fourteen chapters take us on a journey of pastoral care from the leaders of Israel through some of the philosophers, the principal non-Christian religions, the New Testament, the various avenues of Church History to the denominations of the present. Each chapter has a closing summary and an extensive bibliography, and fortunately, the book has a comprehensive index. The author mentions that this "volume has been half a lifetime in preparation." This statement one can readily believe, especially in view of the everyday routine of teaching and auxiliary duties.

The reviewer notes with a great deal of satisfaction that this study is an extension of a doctoral thesis in a little-worked mining field of Church History. We need more doctoral theses leading to post-doctoral studies which can blossom forth into encyclopedic works of reference. Although the individual chapters vary in fullness of treatment, the main emphasis upon Christian pastoral care is sustained. Along with two recent books by ministers—*The Church and Healing* by Scherzer, and Kemp's *Physicians of the Soul*, it is good to have a volume

by a recognized church historian whose outlook is a combination of scientific objectivity and religious faith.

The emphasis in this volume on the place of the laity in pastoral care needs to be re-activated if Church people are to be a different genus from non-Church people. This book was a joy to read and it is to be hoped that McNeill's labor of love will be included in the education of theological students and studied by all pastors worthy of the name.

WM. CARDWELL PROUT

Walnut Street Methodist Church,
Howell, Michigan

The Bible

An Introduction to the Bible. By CLARENCE H. BRANNON. Raleigh, N. C.: The Graphic Press, Inc., 1950. 292 pages. \$4.75.

This is a book that will afford biblical scholars a good demonstration of what the diligent layman in the field of Bible studies can make out of their labors at "Hoti's business," and it will give the rank and file Bible student an interesting introduction to the Bible of the scholar.

The author is scientist turned biblical critic. He is State Entomologist of North Carolina, who has spent many years in an avocational study of the Bible, especially under the tutelage of the late Professor Allen H. Godbey of Duke University. Mr. Brannon published a biography of Professor Godbey.

The book under review has largely grown out of notes which Mr. Brannon has used in Bible classes. The author recognizes the poor work now being done in many church school Bible classes, and he seeks in this book to help remedy the situation by giving to Bible teacher and student what he considers "the best results of recent scholarship in concise form."

The book undertakes to treat all sixty-six books of the Bible, but naturally, in a volume of less than 250 pages of text, the treatment has to be exceedingly brief, if not superficial. Mr. Brannon gives us for the most part a collection of random notes on words, phrases, and

incidents that appeal to him. These notes are often full of lively interest and suggest wide and diligent study on the part of the author. A number of the books of the Bible are treated in a more general way, with emphasis on date, literary character, purpose, content, etc., but often the notes are fragmentary and scattered. Generally the author gives the reader only his conclusions, with no indication as to how or on what authority he arrived at them. Many questions that are still highly controversial are treated with a finality that is to say the least surprising.

The book affords an excellent bibliography of books in English and a carefully constructed Index. Many teachers of Bible will find here material that will help enliven and clarify their teaching, but its lack of adequate documentation is to be regretted.

J. ALLEN EASLEY

Wake Forest College

The Old Testament Against Its Environment.

By G. ERNEST WRIGHT. Chicago: Henry Regnery Company, 1950. 116 pages. \$1.50.

Most modern students of the Bible have been taught to believe that the ways in which Israel came to her perception of religion and God were not dissimilar to those of the other Semitic groups and of people around the world. The process was one of growth and development through trial, error, and the vicissitudes of earthly experience. With this growth or developmental thesis the present author breaks radically. Speaking of the God of Israel he refers to "the Israelite mutation" and declares, "It is impossible to see how this God of Israel could have evolved slowly from polytheism. The two faiths rest on entirely different foundations. The religion of Israel suddenly appears in history, breaking radically with the mythopoetic approach to reality" (p. 28f.). For Wright, accordingly, the dominant factor in Israel's God is not change, growth, or development, but "creation." The God of the Hebrews is "a new creation." It will be seen at once that this view is much closer to the new supernaturalism of the crisis theologians than

it is to the progressively-discovered God of the theologies of liberalism.

In line with his hypothesis of the Israelite mutation, our author favors a literal interpretation of Israel as the chosen people. He eschews those modern explanations of this conclusion as either the expression of a people's feeling of superiority or over-compensation for an inferiority complex. Wright holds that the evidence in favor of a particularistic position and against these modern interpretations lies in the price which Israel paid for this election by God. Since God had known them alone among the families of the earth, they would have all their iniquities visited upon them (Amos 3:2).

It is out of this consciousness of God's election of them that there emerges the Hebrew interpretation of history. If God had chosen Israel, he had a purpose in mind for her and that purpose he would fulfill. Consequently, history became for the Israelites a movement towards a goal which had been determined by God. The great contribution of this view to our Western world few will deny.

The third and last chapter of this monograph is concerned with the question, "What doth the Lord thy God require?" The answer to that query is found basically in the fulfillment of the covenant relationship through cultus and obedience to the ethical commands of Yahweh. It is pointed out that with the prophets the cultus was a secondary consideration, while the ethical conduct of the individual and the group was made primary. The demand of God is for mercy and not sacrifice. The issue of how salvation is to be achieved is, however, never fully explained in the Old Testament. There was the belief among the Jews that God would intervene and fulfil history, creating the new Jerusalem, and making human nature anew, but until this happened, men were simply to be obedient to God's law. Thus prophetic Judaism dried up and rabbinical Judaism emerged and developed.

This monograph should be of service to all serious students of Old Testament background. The chief quarrel which more progressive minds will have with it lies in its thesis of particu-

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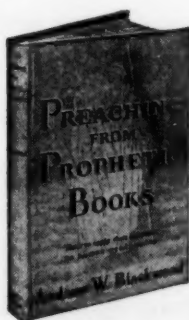
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larism and favoritism on the part of God toward Israel. If some rational ground for this could be found in the superior adjustment of the Israelites to the righteousness and goodness of God, the issue would not be so sharp. But our author refuses to explain Israel's distinctive religious genius on any such rationalistic and empirical grounds, preferring instead to hold to an arbitrary divine working to explain it. It is at this point that the real issue arises and I cannot believe that the author has wrestled adequately with the problem.

GEORGE W. DAVIS

Crozer Theological Seminary

Aristeas to Philocrates (Letter of Aristeas).

Edited and translated by MOSES HADAS.
New York: Harper (for Dropsie College),
1951. vii + 233 pages. \$4.00.

This volume is the second in the series on Jewish Apocryphal Literature projected by the Dropsie College (see review of *I Maccabees* in J.B.R., Apr. 1951, 105). It maintains the same high standard of careful scholarship as marked the first volume. The ninety-page introduction discusses thoroughly the many literary, historical and religious problems raised by the work in question. Parallel Greek and English texts are accompanied by informative critical notes.

Some of the principal conclusions reached are: though the work purports to be written by a pagan, numerous evidences point to a devout Hellenized Jew as pseudonymous author; while traditionally styled a letter, it is readily a *diēgēsis* or narration, presumably intended in the first instance as historical romance, a work of conscious literary art; it professes to give an account of the Greek translation of the Pentateuch and though this theme does constitute the thread of the narrative, it serves but as a vehicle for lengthy digressions on other subjects (the actual work of translation occupies only a few sentences); the purpose is hardly apologetic in the strict sense, since the book appears to have been written primarily for Jews and not non-Jews, for "strengthening the self-esteem of the Jews themselves and perhaps (secondarily) height-

ening their esteem in the eyes of their dominant environment"; the "seventy-two" translators, rather than the traditional seventy, may have been Aristeas' own invention. Hadas inclines to date the composition of Aristeas shortly after 132 B.C. He points out that in Aristeas we have perhaps the earliest use of *hē graphē* for the Bible (at 155, 168) and of *hē biblos* for the holy Scriptures (at 316).

As for the Greek translation of the Law to which Aristeas refers, it is "not unlikely" that it was a revision of the original translation which seems historically to have been made in the time of Ptolemy Philadelphus in the third century, B.C. That original translation was not instigated by Ptolemy or by his reputed librarian, Demetrius, for the royal library, but it was made for the needs of the Jewish community in Egypt. Zeitlin offers (p. 71) an additional purpose of the third century translation: that of countering the recently-written Manethonian history of Egypt in which slighting reference was made to the Jews' expulsion from Egypt (at the Exodus) because of leprosy; the true account needed to be made known, as well as a defense given of the glory of Jewish history and an exaltation of the great lawgiver, Moses.

The value of Aristeas' work is seen as twofold: despite its unsatisfactory evidence for history, it does reflect currents of religious thought at a significant period; "its reintroduction to Jewish scholarship in the sixteenth century provided the initial impulse for the modern critical study of Jewish historical records."

The translation is in clear, forthright English, though perhaps echoing at times the somewhat ponderous literary style of the Greek original.

JOHN W. FLIGHT

Haverford College

Tannaitic Parallels to the Gospels. By MORTON SMITH. Philadelphia, Pa.: Journal of Biblical Literature Monograph Series, Volume VI, 1951. xvii + 215 pages.

The inner relationship between Judaism of the first centuries of the Christian Era and early Christianity is a subject which has en-

gaged the attention of students of both religions. Extensive work has been done in this field, especially by G. Kittel (*Die Probleme des palästinischen Spätjudentums u. das Urchristentum*, 1926), C. G. Montefiore (*Rabbinic Literature and Gospel Teachings*, 1930), and Strack-Billerbeck (*Kommentar zum Neuen Testament aus Talmud u. Midrasch*, 1922-28), and has deepened our understanding of Christianity and Judaism, and their interrelations.

This important theme is now enriched by the scholarly research of Dr. Morton Smith. His contribution is unique in that he departs from the procedure of the previous writers who listed Tannaitic parallels to the Gospels according to the continuity of the text, or according to subjects of particular interest, or even indiscriminately. Dr. Smith, however, follows the natural classification of the material, presenting it in separate chapters dealing with examples of verbal parallels, parallels of idiom, parallels of meaning; parallels of literary form, parallels in types of association, complete parallels, parallels of parallelism, parallels with a fixed difference.

In addition, there are three pertinent appendices, a detailed bibliography and an index of both the Tannaitic and the Gospel passages cited.

It is surprising that the author did not include the Baraitoth of the Talmud within the grouping of Tannaitic Literature, especially since they are now conveniently available in a separate collection.

Of indisputable value is the concentration upon philological derivations and comparisons, and a consequent correction of a number of errors arising from what the author terms "historical theories."

Upon the solid foundation provided by this research, pursued originally at the Hebrew University in Jerusalem as a requirement for the Doctor of Philosophy degree, it is hoped that the author will continue and extend the study beyond the range of his chosen number of examples and, in addition, supply further interpretation of his findings.

The trustees of the Littauer Foundation are to be commended for making possible the pub-

lication of a technical yet significant work of scholarship.

RABBI MORRIS GOLDSTEIN
Pacific School of Religion

The Work and Words of Jesus. By ARCHIBALD M. HUNTER. Philadelphia: The Westminster Press, 1951. 192 pages. \$2.50.

Here is a unique little book that deserves some serious consideration. The Professor of Biblical Criticism of Aberdeen University has written it, as he says in his preface, "embodying the results of recent scholarship, to put into the hands of my divinity students." He had found none otherwise suited to his purpose, a more or less common malady among teachers of religion, is it not?

Frankly, I am not sure that this book will be of much help to my advanced and pre-theological college students. Its peculiarities are many, and my reading list is already quite lengthy, with a pretty good showing of the best books available in English.

1951 Yearbook of American Churches

edited by George F. Ketcham



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The author here indicates his viewpoint as based on the four-source theory of the gospels made famous by Streeter and others. In about 180 pages of text, he prints as appendices the English text of Q, L, M, which comprises about 60 pages. The remainder becomes little more than an enlarged outline of the study. Actually, in 12 chapters and in 100 pages, the study of Jesus is done from his birth to the resurrection. The rest is introductory material. This is a drastic reduction in meat for anyone but more or less advanced theological students.

He claims little originality for the work, acknowledging his dependence on C. H. Dodd, T. W. Manson, and Vincent Taylor. From his frequent references throughout, and in the index, it is quite obvious that he is also greatly indebted to Burkitt, Cadoux, Denney, Har-nack, Otto, Sanday, and Schweitzer. There are 116 names in his index of authors, out of whom I can count less than a dozen Americans, and in the footnotes there is not a single reference to an American Journal. It all seems somewhat one-sided, to say the least, with the inclinations clearly toward European scholarship, which is all right so far as it goes, but it is not the whole story. Nor is it the first book out of England in recent years of which the same criticisms have been made.

On the credit side, however, the little book has much to commend it. Its judgments are usually sound and its viewpoints sane; it is also stimulating in many of its insights and well-balanced in its efforts to treat briefly the basic problems in such a study of the life and work of Jesus. Nowhere do I find traces of dogmatism, but everywhere illustration of the historical method at work amid a vast array of materials, and without too much leaning toward any one position.

It will doubtless serve a useful purpose as a text-book for college classes, where the design of the course is in keeping with the plan of the book. It will need a great deal of supplementary material, readings and lectures, to make the course complete—which is no criticism but a teacher's statement of fact to be applied in most cases of a similar nature. I will add it to my reading list in advanced courses and recom-

mend it along with many others for thoughtful study.

C. F. NESBITT

Wofford College

Zur Typologie des Johannesevangeliums. Uppsala: By HARALD SAHLIN. 78 pages. 3.25 kronor.

Ergazesthai (Apc 18:17, Hes 48:18, 19). Die Wurzel SAP im NT und AT. Zwei Beiträge zur Lexikographie der griechischen Bibel. By CURT LINDHAGEN. Uppsala: 69 pages. 3.25 kronor.

The Ascension of the Apostle and the Heavenly Book (King and Saviour III). By GEO. WIDENGREN. Uppsala: 117 pages. 8 kronor.

These three monographs are numbers four, five, and seven respectively of the Uppsala Universitets Årsskrift for 1950, published in Uppsala by the A.-B. Lundequistska Bokhandeln and in Leipzig by Otto Harrassowitz.

Sahlin's study on the typology of John's gospel proposes the thesis that the counterpart to Jesus' saving activity is to be found in Hebrew history from Moses at the burning bush to Solomon's dedication of the temple. Starting from such obvious points of contact as the reference to Moses and the serpent in 3:14, he finds that Moses, Joshua, and Solomon formed the background against which the Fourth Gospel (including the *pericope adulterae*) presents Jesus.

The first miracle at Cana is paralleled by the changing of water to blood; Nicodemus plays a role similar to that of Balaam, and the healing at Bethesda (ch. 5) illustrates Ex. 15:26. Jesus is the true temple in ch. 13, and the passover lamb in the passion narrative. Little or no typology is found in chapters 14-16, 20, and 21.

Sahlin is fully aware of the large subjective element in his study, and holds only that the Exodus tradition is like a theme played on the pedals of an organ, while the manuals work out the variations on it in counterpoint. In the never-ending discussion on the Greek or Jewish character of the Fourth Gospel, this study scores a few points for the Jewish side.

Lindhagen takes *hosoi tēn thalassan ergazontai* of Rev. 18:17 to mean all sea-folk (sailors, fishermen, and the rest), and holds it to be a free rendering of the Hebrew of Ezekiel 27:29. Hence *hoi ergazomenoi tēn polin* in Ezek. 48:18f is best translated "those who inhabit the city." In his study of the root SAP-, he includes such words as *sēpo* and *sapros* in both literal and figurative uses, and suggests a new meaning for *sapria* in the LXX of Is. 28:21 v. 1., "enmity, wrath."

The word "apostle" in the title of Widen-gren's learned treatise is to be taken, not in the Christian sense, but to mean a person designated to receive an important revelation (the heavenly book), beginning with the Mesopotamian king Enmeduranki through Moses on Mt. Sinai, Samaritan, Jewish, and Gnostic sources, and Mandaean literature, to Hermetic Gnostic works in Arabic. There are four additional notes.

F. W. GINGRICH

University of Chicago Press

Baptism in the New Testament. By OSCAR CULLMANN, translated by J. K. S. REID. Chicago: Henry Regnery Company, 1950. 84 pages. \$1.50.

This is the first in a series of monographs dealing with aspects of biblical theology. The series as a whole is intended to provide a platform for the work of scholars sharing in the current revival of biblical theology. Two other titles have also been announced; namely, *The Old Testament Against Its Environment* by G. Ernest Wright and *The New Testament Against Its Environment* by Floyd V. Filson. The series promises to be valuable source material for all those concerned about the theological implications of biblical thought.

In the present volume the author clarifies the practice in New Testament times of baptizing adult Jews and Gentiles who came over into Christianity, and, by indirection, the baptism of infants. His general argument is that the New Testament presents the view that there is a *general baptism* for all men, secured independently of their attitude or effort, through

the death and resurrection of Jesus. Church baptism, which represents an entirely sovereign act of God's grace, through incorporating a person into the fellowship of the Body of Christ at a specific place, enables him to participate in the once-for-all saving event of the crucifixion. There must be faith in response to the grace received in baptism or the act carries no virtue. New Testament baptism was regarded as the completion of circumcision and of the proselyte baptism connected with that rite. Cullmann holds that there is nothing inconsistent between these positions and the practice of infant baptism.

In fact, the tension created by Karl Barth's position, set forth in his *The Teaching of the Church Concerning Baptism*, wherein he questions the necessity and validity of infant baptism, helped to call forth the present writing. To answer this "erroneous" view of Barth and to set forth the true position of the New Testament on baptism constitute the dual purpose of this monograph.

There is not space in this brief review to go into a detailed exposition of how Cullmann establishes adult and infant baptism as being equally biblical. His presentation is thorough and I have no reason to doubt the truth of his findings anymore than I do his conclusion that "Jesus did not administer Baptism during his public appearance." But I do believe that the question of the current validity of infant baptism depends upon more than ancient practice. If baptism involves the impartation of saving grace, then a functional test must be applied to the validity of any baptism. Grace means quality of spirit, temper, attitude, emotional disposition. Is the baptized person more gentle in spirit, more kindly in temper, more catholic in attitude, more loving in emotional disposition? If so, his graciousness has been enlarged through the reception of grace. The grace of God is somewhat like electricity. It will not go in where it cannot get out. The reception of grace means a transformation of inner life and outer act just as the reception of electricity means a transformation of energy into light, or heat, or power. It is at this point that I feel Cullmann's analysis of infant baptism

is not as effective as that of Barth who insists that baptism in the New Testament (and we would add elsewhere in Christianity) is a matter of the *cognitio* of salvation. If baptism to be effective must involve the *cognitio* of salvation, then infant baptismal practices in current Christianity should be evaluated in the light of that fact. Here, I believe, Barth's position is stronger than Cullmann's.

GEORGE W. DAVIS

Crozer Theological Seminary

The Epistle of Paul the Apostle to the Galatians.

By JOHN A. ALLAN. London: SCM Press Ltd., 1951. 91 pages. \$1.50.

St. Paul's Gospel. By RONALD KNOX. New York: Sheed and Ward, 1950. 72 pages. \$1.75.

The Claim of Jesus Christ. By DOM GREGORY DIX, O.S.B. Chicago: Wilcox and Follett, 1951. \$1.25.

The Torch series, edited by John Marsh, Alan Richardson, and R. Gregor Smith, contains short, clear commentaries on the books of the Bible, written by well-known scholars, based on careful biblical criticism, yet in an idiom of easy understanding for laymen. Those preceding this present commentary are on Mark, Revelation, Ruth and Jonah. The position of John Allan on Galatians represents the general average of scholars, in so far as results on critical problems are concerned. Bible study groups will find both the introductory viewpoints and the verse by verse interpretations helpful and dependable.

Monsignor Knox preached the six chapters in his book in Westminster Cathedral on Sunday evenings of Lent, 1950. The topics deal with The Pauline Approach, St. Paul and the Old Testament, St. Paul and Christ's Divinity, St. Paul and Christ's Humanity, St. Paul on the Mystical Body, St. Paul and the Risen Life of the Christian. These are beautifully written sermons, naturally biblical in tone, correlating the homiletical with the didactic, breathing both the mystical warmth of Paul and of Monsignor Knox. While the book has the "Nihil Obstat" on its flyleaf, the chapters

of the book have an ecumenical tone. The sermons represent biblical preaching on a high level.

Dom Gregory Dix, theological adviser to two Archbishops of Canterbury, is a monk of Nashdom Abbey, Burnham, England. Some of the chapters in this current book were used in Holy Week, 1948, over the BBC. The claim of Jesus Christ lies in his death for our sins, and his resurrection for our justification. Christianity as a revelation of absolute truth from beyond space and time is the only fully historical religion; hence it demands fulfilment of us in "real life" situations, as we pertain to that particular point in history, the crucifixion and resurrection. Those who are claimed by Jesus Christ live and die by the faith of the early Christians, who "died without regret for making that claim for their Master; but that claims urvived them, and it survives them yet." We today by partaking of Holy Communion share in Jesus Christ's death and become one with him. "In you in the Church His claim is 'fulfilled'." In general the approach to Christology in these chapters is that of Anglican theology, clearly written and easily grasped.

THOMAS S. KEPLER

*Graduate School of Theology,
Oberlin College*

Church History

The Christian Way. By SYDNEY CAVE. New York: Philosophical Library, 1949. 280 pages. \$3.75.

As is often the case with modern books, it is the sub-title that tells just what the volume has to say. This is "a study of New Testament ethics in relation to present problems."

The author first notes the present age's lack of standards. To find such standards, he then goes back, in Part One, to New Testament ethics, and begins not with the teaching of Jesus but rather with his mission. What Jesus teaches finds its place within the total New Testament message of the redeeming action of God in Christ. Thus regarded, the message of the Gospels is seen to be essentially the same

as that which lies at the basis of the New Testament letters. The Christian Gospel is the basis of ethics; the proper approach to modern problems requires a solid theological foundation. "Theology and ethics, history and moral judgment, were inseparably one, for the grace of God in Christ demanded and received the response of faith, and gratitude to God for what he had done in Christ became the inspiration and the norm for Christian character" (p. 43). This is true to the New Testament, except that this quotation fails to reflect how much the Holy Spirit is there regarded as the guide and power of Christian living.

Part Two discusses first the Methods and Scope, and then the Motives and Sanctions, of Christian ethics. This section compares Christian ethics with general ethics, and defends the rightful place of the conception of "natural law" in some such form as Brunner upheld in opposition to Barth.

Part Three deals with Life in Community. Marriage, Industry, and the State are treated as orders of creation, and the modern situation in each area is treated in the light of the Gospel. The discussion is both informed and sane.

An Epilogue takes up The Church's Task, and considers the necessity, vitality, unity, and essential ministry of the Church.

Since Cave is an able theologian, his discussion naturally shows the necessary wide background of biblical, theological, and philosophical study. His experience as a missionary in India for eight years has added to his breadth of outlook. While his British situation limits his understanding of the American scene (he has lectured in this country), it enables him to give us a fresh viewpoint on many problems we share with the Christians of Great Britain.

While in general the theological approach followed is sound, the postponing of the discussion of the Church until the Epilogue seems to me indefensible. This is a basic issue in Christian ethics. How central and determinative a place does the Christian fellowship hold in the social life of the disciple? Does the Christian face marriage, industry, and the State as an individual or does the Church

have a more prominent role to play than Part Three of this book would suggest? Without advocating ecclesiastical totalitarianism, one may ask why a discussion of "life in community" based on the Gospel relegates the community of believers to an epilogue.

FLOYD V. FILSON

McCormick Theological Seminary

The Gifts of the Holy Ghost. By JOHN OF ST. THOMAS. Translated from the Latin by Dominic Hughes, O.P. New York, Sheed & Ward, 1950. 293 pages. \$3.75.

Because of the widespread interest today in Neo-Thomism, we are fortunate to have in good, pleasing English a translation of one of the most profound works on the teaching of St. Thomas by one of his greatest commentators, John of St. Thomas, a member of the Order of Preachers (Dominicans) to which Thomas himself belonged. Born John Poinset in 1589, this scholar chose upon his entrance into the Dominican Order the name by which he is generally known, John of St. Thomas, to manifest his admiration of the Angelic Doctor. It has been well said of him that he devoted his soul to God, his life to the service of the Spanish crown and his pen to the whole world. During his brilliant career as professor in Spain he expounded the philosophical and theological teachings of St. Thomas in a clear, vigorous, if not at all times a pleasant Latin.

This treatise presents the Catholic doctrine on the Gifts of the Holy Ghost, as taught by St. Thomas. Briefly, these Gifts, seven in number, are, to quote their names as found in the Septuagint and the Vulgate, Wisdom, Understanding, Counsel, Fortitude, Knowledge, Godliness (Piety) and Fear of the Lord. They are "special dispositions placed by God in the soul by which we become sensitive to the touch of actual grace. Just as some people are peculiarly sensitive to various impressions in the natural order—of sight, sound, touch, etc.—so are the children of God made sensitive to the influences which their Father exercises upon them and by which he would lead them on in the way of sanctification." (P. 571, Vol. II: *The Teaching*

of the Catholic Church, edited by G. D. Smith, Macmillan, New York, 1949).

John of St. Thomas treats this theological problem not as a mystic but as a scholar, manifesting in his writings the happy combination of faith and reason. His book is not easy reading, just as nothing in St. Thomas himself is easy reading. But one who is willing to study this closely reasoned presentation of a most difficult but at the same time most important phase of Catholic theology, will find it rewarding indeed.

Naturally John quotes from the Vulgate, but on p. 43 he refers to the Greek and on pp. 176 and 249 he refers to the Hebrew. A note by the translator on p. 112 refers to the number of Gifts mentioned in Isa. 11. The entire Chapter VII treats of the seven-fold number of Gifts as Catholic tradition has constantly held.

Although he warmly defends the entire Thomistic position, John is always fair and courteous to those like Scotus and Suarez, whose views differed in some respects from those of his master.

Before each chapter is an excellent outline of the contents prepared by the translator. It is not always clear as to the authorship of the footnotes, John himself or the translator. More modern Hebrew lexicons could be referred to than that mentioned in Footnote No. 1 on p. 176. In Jeremiah 37:16 the accepted spelling is "Sedecias," not "Sedecius." On p. 275, the year "1674" should be "1644" as Footnote No. 4 on p. 11 correctly reads. Three indexes close this highly recommended book.

M. P. STAPLETON

St. John's Seminary, Brighton, Mass.

St. Francis of Assisi. A New Biography by OMER ENGLEBERT. Translated and edited by EDWARD HUTTON. London: Burns Oates, 1949. x + 352 pages. 16s.

A decisively new direction was given to the unceasing flow of books about Francis of Assisi when in 1894 Paul Sabatier published his *Vie de Saint François*. That was the first critical, fully-documented biography of St. Francis, although Sabatier used only printed sources.

Sabatier's life stimulated a feverish study of the sources and since 1894 several additional documented biographies have appeared. Edward Hutton in his editor's Introduction lists as of particular value those of Jørgensen, 1908, Father Cuthbert, 1912, and Fortini, 1926. The reviewer is acquainted with the first two of these. Now, something more than twenty years after the last of these, appears a biography by the French abbé, Omer Englebert, who claims that in the writing of his book he has incorporated information from two sources not available to the earlier biographers. These are the *Liber Exemplorum*, dated between 1256 and 1273 and containing 146 "examples" relating to Franciscan origins and the *Legenda Antiqua* which Englebert believes to be an authentic fragment from the hand of Friar Leo himself.

It seems fair to say that a present-day biographer of St. Francis has a far better command of the best sources of information about the beginnings of Franciscanism than did Paul Sabatier. But a critical reader of these later and especially of this last biography of the saint of Assisi must face an inevitable question. Are the later biographers as free to use their critical knowledge as Sabatier was?

One can hardly understand the aim and the achievement of Francis of Assisi without relating him to the background of the times and especially to the ecclesiastical background. There is nothing in Englebert's book to compare with Sabatier's chapter on "The Church about 1209" again, the opposition to St. Francis and to his early Franciscan ideal is toned down until it becomes a benevolent, practical wisdom, as in the case of Ugolini, later Gregory IX. Sabatier portrays the conflict between Francis' inner conviction and external authority very differently.

The picture of Elias in Englebert is a very different one from that given in Jørgensen, not to mention Sabatier. At the deathbed of St. Francis, we read in Englebert, that "whatever one may think of Brother Elias, one has to recognize the affection with which he watched over the blessed one, even to the end, limiting his liberty in nothing, leaving him the com-

panions of his choice" (299). In Jørgensen we are told "it was in vain that Brother Elias came and warned (Francis) not to give scandal by the constant singing" (p. 324)!

We like the saying of St. Francis himself, quoted by Jørgensen in his preface, "Man has as much of knowledge as he executes." Judged by this standard, Sabatier's life remains unsurpassed. What is needed is a new edition of Sabatier in which account is taken of advances in documentary knowledge.

CARL E. PURINTON

Boston University

John Knox's History of the Reformation in Scotland. Edited by WILLIAM C. DICKINSON. 2 vols. New York: Philosophical Library, 1950. cix, 374, 498 pages. \$15.00.

The History of the Reformation within the Realm of Scotland tells the story of "the manner and by what persons the light of Christ's Evangel hath been manifested unto this realm after that horrible and universal defection from the truth which has come by the means of that Roman Antichrist." It is unique in that it is the only history of the reformation written by one of the early reformers. It has been prized for its majestic prose and for its vivid and dramatic account of an exciting era. The interest of the reader is heightened by the frequent use that is made of dialogue as a literary device. While its reliability as "history" may be questioned at some points, particularly where opposition to his understanding of the Christian faith arouses Knox's emotions, the *History* on the whole is a careful and honest narrative of those tumultuous days. When contemporary sources are cited, as they frequently are, they are cited accurately. Best of all, the *History* gives insight—as no other document can—into the colorful and many-sided personality of Knox himself.

Carlyle once lamented that "it is really a loss to English and to universal literature that Knox's hasty and strangely interesting, impressive, and peculiar book . . . has not been rendered far more extensively legible to serious mankind at large." Now, at long last, the

present edition seeks to remedy this deficiency. To render it legible, the spelling has been modernized; documents have been lifted from the text, where they break the narrative, and placed in appendices; explanatory notes have been appended where necessary; and an excellent introduction, designed to give the reader "a general background of the 'Movement,' the 'Man,' and the 'Book,'" has been supplied. A glossary and an extensive index add to the usefulness of the present edition.

WINTHROP S. HUDSON

Colgate-Rochester Divinity School

Devotional Literature

Introduction to the Devout Life. By ST. FRANCIS DE SALES. Newly Translated and Edited by JOHN K. RYAN. New York: Harper and Brothers, 1949. 256 pages. \$3.00.

The Spirit of Love. Based on the Teachings of St. François de Sales. By C. F. KELLEY. With a Foreword by JACQUES MARITAIN. New York: Harper & Brothers, 1951. 287 pages. \$3.50.

Madame de Chantal. By H. J. HEAGNEY. New York: P. J. Kenedy & Sons, 1950. 285 pages. \$3.50.

The publication of these three books reflects an increasing interest in mysticism and the devotional life. Incidentally, among publishers, it is Harper & Brothers who have added the most numerous titles to this growing library of devotional literature.

All of the volumes under review deal with the saintly seventeenth century Bishop of Geneva, Francis de Sales, who expounded the view that the life of devotion can be lived *in* the world as well as in seclusion from it. "So also every vocation becomes more agreeable when united with devotion. The care of the family is rendered more peaceable, the love of the husband and wife more sincere, the service of the prince more faithful, and every type of employment more pleasant and agreeable" (IDL, p. 6). Here is a doctrine that has appeal for both Protestants and Catholics.

Dr. John K. Ryan of the Catholic University of America, Washington, D. C., has done an

excellent piece of work in translating and editing the *Introduction to the Devout Life*. This work is the less important of Francis de Sales' two treatises. Nevertheless, it is an important work on the devotional life and as the title suggests especially useful for beginners who need elementary instruction. This treatise originated in correspondence with Madame Louise Charmois who had sought the bishop's spiritual guidance. The name, "Philothea," applied throughout the *Introduction* to the reader of the book, applies equally well to the first reader, Madame Charmois, and to later readers of all succeeding generations inasmuch as the term designates a lover of God, and the book is intended to give guidance to those who have been touched by the religious life but who seek further guidance along the way.

The Spirit of Love is a book about St. Francis de Sales, not a translation of his *Treatise on the Love of God*. The volume includes selections both from the *Introduction to the Devout Life* and the *Treatise on the Love of God* and from Camus' *Spirit of St. Francis de Sales*, Camus having been a student and disciple of the bishop and as C. F. Kelley puts it an "excellent Boswell" and spiritual heir. In addition to the above-mentioned sources, the author has included a large amount of biographical and interpretative material from widely-scattered sources, occidental and oriental. It was Aldous Huxley, we are told, who first suggested to C. F. Kelley the writing of this book. In fairness to the author it must be said that the book is a treasury of religious insights. The present reviewer, however, finds himself more strictly interested in Francis de Sales and his own treatises than in this extensive and sometimes excessive commentary. He agrees with the suggestion of Jacques Maritain in a foreword that it would be well if C. F. Kelley would now provide us with a direct translation of St. Francis' *Traité de l'Amour de Dieu* and permit the reader to go directly to the teaching of the saint himself.

Madame de Chantal is a novelized account of the life of the spiritually-minded woman who came under the direction of St. Francis de Sales in 1604 and under whose direction the

Order of the Visitation was formally organized in 1610. This is not a work of great literary art but it is a readable story and brings close to the reader the living figures of the bishop and his devout and winsome disciple, herself later on to be canonized as a saint. If nothing else the novel makes the reader see that saintliness has been practised as a way of life in times no less violent than our own.

CARL E. PURINTON

Boston University

Religion in Russia

Russian Nonconformity. By SERGE BOLSHAKOFF. Philadelphia: Westminster Press, 1950. 192 pages. \$3.00.

One ordinarily thinks of religion in Russia, particularly before the Revolution, as predominantly the Russian Orthodox Catholic Church; and it is true that that church was the Church of the masses of Russia, and that it was the Church of the Russian State. But it is also true that religious nonconformity has had a significant influence upon the religious life of Russia. This book will prove a revelation to those who have not already done a good deal of reading about Russia's religion, for there is here revealed a variety of forms of nonconformity of which the West has known little or nothing. The names of the dissident groups mean little or nothing without the discussion which space limitation does not permit, but here are a few of the movements which have appealed to smaller or larger segments of the Russian people: the Strigolniks; the Judaizers; the Josephites; the Non-Possessors; the Priestists; the Priestless, who are subdivided into the Shore-Dwellers, the Theodocians, the Philippians, the Wanderers, and the Saviourites. Then there are the People of God (the founder like Father Divine called himself God), the Khlysty, the Skoptsy, and the Spiritual Union. These were all in some sense off-shoots, unorthodox to be sure, of the Orthodox Church. There has also been a variety of Russian "Protestant" sects, among them the Dukhobors, many of whom migrated to Canada where they have proven to be an embarrassment to their

Canadian neighbors in some respects; the Molokans; the Communal Molokans; the Jumpers; the Evangelical Christians; the Eschatological Sects; then, the Baptists. Besides all these there have been many Catholics, related to the Roman Catholic Church; and finally, certain modern nonconformist movements since the revolution.

It is a kaleidoscopic picture that is offered here of those who were unable to find in the dominant church the satisfaction of their deep religious needs, and who went out to form smaller or larger sectarian movements, very much as has occurred in American church life.

Many of them have suffered bitter persecution, and some were almost literally crushed out, but never, at any one time, were the authorities able to reduce all the people to strict conformity. Of interest to the Western reader is the fact that the Baptists have played a very significant role in Russian history. It is perhaps the largest and most influential of the nonconformist groups. Before 1941 there were more than a million of them, but they suffered violent persecution at the hands of authorities, so that in 1947 only 300,000 could be found. Nevertheless they are still an active group in Russia today and are said to be growing rapidly.

In his last chapter the author discusses the most recent attempts of the Orthodox Russians outside of Russia to throw off any control by or coöperation with the Orthodox Church within Russia, on the ground that it is but a tool of the present Soviet Government and has no real freedom. He ends with a brief chapter on the outlook for religion in Russia, on an optimistic note. "On the whole the outlook for Russian nonconformity is good. The nonconformists will continue to preach Christ as they have done before, and to preserve the traits of independence and zeal for their convictions which will make its mark both on the Russian church and on the Russian state."

Christianity has suffered much in Russia but Christianity is not easy to destroy. "Christianity survived Islam," he writes; "it will survive the Communist era as well. Mighty is the truth and it prevails. No believing Christian need be

afraid for the future of Christianity, least of all for Christianity in Russia." The author has greatly enriched our knowledge of religion in Russia by this study of nonconformity. It is to be hoped that this book will have wide circulation.

CHARLES S. BRADEN

Northwestern University

Religious Minorities

Faith and My Friends. By MARCUS BACH.
Indianapolis: The Bobbs-Merrill Company,
1951. 302 pages. \$3.00.

Marcus Bach has come to be known as the most indefatigable student of the minority religious groups in America. I have done a good deal of it myself, but this book takes him into territory that is at least partly strange to me. He follows here the pattern set in his earlier book *They Have Found a Faith*; that is, he goes directly to the people whom he is studying, living with them for some time at

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least, and attempting to discover just what it is they believe and what they seem to be seeking through their faith. He has undoubtedly read not a little of the literatures of the groups but he prefers to present each one, not as a book religion, but as the living faith of contemporary folk. Even where he quotes almost verbatim from the authoritative writings of their founders or leaders, he usually puts the material into the mouth of one of the faithful rather than cite it directly from the source.

This has its advantages and its disadvantages. It certainly has made his books more readable. They are not cluttered up with footnotes; indeed, there isn't a footnote in the volume that I recall. But at the same time it renders the book somewhat less authoritative than it might otherwise be.

Nor is the treatment particularly systematic. One gets certainly a good impression of each one as a living faith but if the reader wishes to separate out some particular aspect of that faith for special consideration he has difficulty in locating it. The greatest weakness of the book as a whole, and it has many elements of strength, is that there is no index. I find this almost inexcusable in a modern book. Perhaps other people can remember just where they read something and turn back to it, but I can't seem to do it, and I resent the necessity of having to reread a lot of material in order to find the particular thing for which I am looking. It would certainly make the book a much more useful one for students and those who care to do more than get a fleeting impression of these important groups.

This book treats of six different faiths, in all of which Mr. Bach had one or more friends who were interested. They are: the Mormon, the Trappist, the Swedenborgian, the Penitente, the Hutterite, and the Vedantist. Two of these are definitely Roman Catholic, the Trappist and the Penitente. The Vedantists represent Hinduism in America, the Hutterites are a branch of the Mennonites who live communally, while the Swedenborgians take their rise from the teachings of the great Swedish scientist and seer, Emanuel Swedenborg. The Mormons are a native-born product of America, founded by Joseph Smith, the prophet.

The Trappist monastery described by Mr. Bach is the one made famous in recent years by Thomas Merton in his *Seven Storey Mountain*. The chapter on the Penitentes is the most dramatic in character, for it recounts the flagellation ceremonies of the Penitentes during Holy Week. It is a fascinating story sympathetically and movingly drawn. It must have been a real adventure on the part of the author to penetrate the country where inquisitive outsiders have been known to come to grief.

In this book, as in his previous volume, Bach exhibits a quality of understanding and an ability to enter into the other peoples' experiences which is remarkable. In his closing chapter he sets forth some of the things these movements have definitely taught him, and it is not an unimpressive list. He concludes with this striking paragraph:

In search of an answer I reviewed the experiences of my friends once more. As I did so, one inescapable fact kept making itself apparent, one common quality ran through their spiritual discoveries like a golden thread, one personality stood out as the focal point in each of the six groups. The Christ had once more proved Himself to be all things to all men. He who was El Cristo to the Penitente was also the Blessed Savior to the Trappists. To the Swedenborgian He was the Lord, to the Vedantist the Creed and Code of Life. He who inspired the Hutterite to undertake communal living commissioned the Mormon to go into all the world and teach all nations. His humanity surpassed that of saint or prophet or seer. His inspiration went beyond holy books and holy phrases. He was more than any single quality. He was above localization in any one group, old or new. Without a doubt, He was the answer to every man's quest and the symbol of unity in every man's relation to his fellowman.

CHARLES S. BRADEN

Northwestern University

The Yoga of the Bhagavat Gita. By SRI KRISHNA PREM. New York: Harper and Brothers, 1950. 224 pages. \$3.00.

Best known and best loved of the Hindu scriptures, the Bhagavad Gita is becoming increasingly well-known in the West. It has been translated again and again into English and this is the second commentary on it to be published in the United States within a brief period, the other being that of S. Rad-

hakrishnan, distinguished Indian philosopher and present Ambassador of India to Moscow.

The book under review is not a new translation nor is the text included but it is a verse by verse exposition of the meaning of the Gita. Much of the material was originally written for and appeared serially in "The Aryan Path," but it is published now in a somewhat enlarged and revised form.

Most commentaries are written from a particular point of view and this book is no exception. The point of view as announced by the author is that the Gita is "a textbook of Yoga, a guide to the treading of the Path." By yoga is not meant any particular system called by that name, but "just the Path by which man unites his finite self with infinite being. It is the inner Path of which all the separate yogas are so many one-sided aspects. It is not so much a synthesis of these separate teachings as that prior and undivided whole of which these represent partial formulations." Nor is this Path the special property of any one religion. It may be found to some extent in all religions but it may also exist apart from formal religion of any kind. He considers the Gita as the expression of this fundamental type of yoga. Therefore, while, of course, it is a Hindu book, it is at the same time capable of serving as a guide to seekers the world over.

The author is obviously not an objective student of the Gita, nor is he concerned particularly about its historical background or setting. Indeed he seems to regard this as simply symbolic, and the characters who figure in the dialogue as symbols. For example: Dhritarashtra, he says "... represents the empirical ego, the lower and transient personality which, blinded by egoism and foolish infatuation, wields a nominal sway over the kingdom of the body which it has unjustly seized." Sanjaya, the charioteer and adviser of the blind King is the link between the higher and lower minds. This general outlook colors the whole exposition of the Gita. Once approached in this way the treatment becomes highly subjective and is no longer subject to the sober canons of historical and literary judgment. One is reminded of the way in which Mrs. Eddy or Mr. Charles Filmore of Unity deals with Gene-

sis. It is obvious that the author is familiar with the mystical literature of the world. He quotes frequently from Porphyry, Plotinus, Hermes, Trismegistus, and others.

To the present reviewer it seems that he reads a great deal into the text that is not properly there and actually seems to do violence to the plain meaning of some of the passages. It will undoubtedly be an interesting book to a good many people in the West who are attracted by an interest in oriental thought and particularly in the yoga experience. This reviewer does not find it personally a very satisfying treatment of the Gita.

CHARLES S. BRADEN

Northwestern University

The Christian Life

So We Believe, So We Pray. By GEORGE ARTHUR BUTTRICK. New York: Abingdon-Cokesbury, 1951. 256 pages. \$2.75.

This book from one of our well-known preachers is an exposition of the essentials of

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Part I discusses our belief in God, Jesus Christ, the Holy Spirit, the Church, Forgiveness, and Life Eternal. Part II is an exposition of the Lord's Prayer. Two worthy features of the book are the chapter by chapter documentation of reference material, and the index—both often missing from volumes written by preachers.

A grave weakness of the book is Buttrick's style which makes him hard to read. In the first place, many of his sentences are separate atoms of thought which do not contribute to paragraph development or unity. Another stylistic weakness is his too frequent use of quotations and allusions which leads to confusion. Such an over-abundance of material reminded this reviewer of a boy emptying his pockets on the dresser at bedtime. Thus, his fine basic ideas are often unfortunately obscured.

This book will undoubtedly have wide reading because of the reputation of the author. To help us appreciate Buttrick's thinking on the essentials of our faith, the volume is of value. Every preacher ought to write a similar volume sometime in his life, if for no other reason than to clarify his own thinking. For lay readers, the book will be helpful. It will also suggest lines of thought for ministers preaching on these same life-giving themes.

WM. CARDWELL PROUT

The Methodist Church,
Howell, Michigan

Strengthening the Spiritual Life. By NELS F. S. FERRÉ. New York: Harper and Brothers, 1951. 63 pages. \$1.00.

Professor Ferré gave these four spiritual addresses at the International Convention of Disciples of Christ. His formula for spiritual success lies in three words: Worship, work, wait. "Worry ceases when we work with God." When we see our work as worship, God transfigures

our efforts into worthwhile tasks. Real waiting is filled with the expectancy that God is to do something.

Our personal devotions can be strengthened through relaxation, recollection of who God is and what He can do through His love for all people; by trusting Him we go on to victory. Thoughtful, careful reading of devotional literature is a good supplement to our own meditations. In all practices of prayer "we must find our lives bathed in the reality of God's faithfulness." Especially is the family at the center of the devotional life: "Win the family for Christian living and the world is won."

These lectures are spiritually deep, full of good suggestions. While they say little that is new or unusual, they express perennial spiritual truths in a warm, glowing enthusiasm characteristic of Professor's Ferré's writings.

THOMAS S. KEPLER

Graduate School of Theology,
Oberlin College

Archaeology

The Babylonian Genesis, The Story of the Creation. By ALEXANDER HEIDEL. Chicago: The University of Chicago Press, second edition, 1951. xi + 153 pages. 18 figures. \$3.50.

Heidel's *Babylonian Genesis* was published first in 1942 with a method of printing which looked like the reproduction of a typescript; now it is issued in a second edition in regular printed form. This edition has undergone thorough revision, with a number of alterations and enlargements and a retranslation of all the cuneiform texts. A number of lines of text in Tablet VII (lines 46-81, 123-127) have appeared since the first edition, and are now included in the translation. Also there is a new discussion of the use of the epic in the Babylonian New Year's festival.

Although there have been numerous studies and translations of the Babylonian creation epic, including the new translation by E. A. Speiser in the Princeton volume of *Ancient Near Eastern Texts*, Heidel's work gives the

most comprehensive discussion readily available in English. Speiser himself has said that Heidel's careful translation can scarcely be over-estimated in its usefulness.

In his discussion of the significance of the epic, Heidel maintains the same point of view and reaches the same conclusions as in the first edition of his book. He does quote two new texts which might lead to the conclusion that Tiamat was a dragon, since they speak of her tail, but he nevertheless continues to agree with Jensen that the supposed dragon-form of Tiamat is *ein reines Phantasiegebilde*. Likewise it is maintained at least as strongly as before that the Babylonian epic and the account of creation in Genesis have much less in common than is often supposed. For example, Tiamat and *tehom* come indeed from the same root but do not mean at all the same thing, any more than German *selig* ("blessed") and English "silly," although these two are from an identical root. The illustration just adduced is new in the present edition. The final conclusion as to whether Genesis 1:1-2:3 shows Babylonian traces is the same as in the first edition, but is now underscored: "*the whole question must still be left open.*" While some might wish a positive conclusion on one side or the other, all the materials are here on which each reader can base his own decision.

JACK FINEGAN

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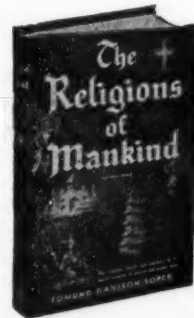
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Book Notices

Christianity and the Bible

The Life and Letters of St. Paul: An Exegetical Study.

By J. W. SHEPARD. Grand Rapids: Wm. B. Ferdmans Publishing Co., 1950. 605 pages. \$6.00.

The adjective which first occurs to the reviewer of this volume is "massive." The book contains six hundred pages of closely printed and copiously foot-noted exposition of Acts and the Pauline letters. The general scheme approximates the treatment given to Paul by David Smith in his *Life and Letters of St. Paul* (a work which was recently reprinted and which still is eminently worth reading). The present author has a commendable purpose: namely, to present the life and teaching of Paul through a detailed analysis of the primary documents. Unfortunately, he is under the sway of Acts and attempts to harmonize too closely that rather tendentious presentation with the data of the apostle's own writings. Further, Professor Shepard, although he has evidently consulted modern British and American studies, concedes nothing to the critics in respect to the extent of the Pauline corpus and the dates of the respective letters. The thirteen letters traditionally ascribed to Paul are accepted as authentic without question, while Colossians, Philemon, Ephesians, and the Pastorals are placed in the period of the Roman imprisonment or subsequent to it. This is truly "conservative" scholarship, and it offers no new theories or interpretations.

In form the book is a running paraphrase of and commentary on Acts and Paul's letters. The language of the King James version is preserved wherever possible, but the author does not hesitate to re-translate in the interest of clarity. He refers frequently to the Greek words being translated (these are transliterated in footnotes). At this point the Southern Baptist background of the author becomes apparent, as he emphasizes the "kind of action" denoted by each verb form, in the manner made fashionable in some circles by A. T. Robertson. Incidentally, we are repeatedly reminded that the Greek verb *baptize* actually means "to dip or immerse."

This book, for all its imposing size, adds nothing to our knowledge of Paul or our understanding of his religion. It is a monument of assiduous piety and of mellowly conservative theology. It contains no fundamentalist polemics, but it does hold the line in behalf of the faith which was once delivered unto the saints.

LELAND JAMISON

Princeton University

Christianity and Classical Civilization. By RALPH STOB.
Grand Rapids: Wm. B. Ferdmans Publishing Co.,
1950. 198 pp. \$3.00.

The professor of classical languages at Calvin College sets alongside their Christian counterparts certain broad concepts which were current in pagan antiquity and the comparison in every instance underlines the superiority of Christian views. He leans heavily on earlier comparative studies of the same kind, notably those of G. H. Gilbert, T. R. Glover, W. R. Halliday, and S. Angus. His references to "classical" sources are restricted to a few major representatives of the Graeco-Roman literary tradition, with virtually no attention to papyrological and epigraphical data. The result is a wholly conventional and rather artificial account of the "civilization" within which Christianity initially expanded and was variously formulated.

The main topics of discussion indicate the author's restricted view of the dimensions of classical civilization: God in His several relations with the world and man, the nature of man, the pre-existence of the soul, eschatology, and ethics. These are relevant themes in the history of thought, but surely they do not explain adequately the character of any civilization, classical or otherwise. Professor Richard Niebuhr has recently taken as his working definition "that total process of human activity and that total result of such activity to which now the name *culture*, now the name *civilization*, is applied in common speech." (*Christ and Culture*, p. 32). Ideas and beliefs comprise only a portion of such a total pattern, a pattern in which language, customs, modes of common activity, techniques of production and distribution, the whole scheme of necessities and luxuries, and the like must be considered. Since Professor Stob is concerned with none of these, we may legitimately question the comprehensive title of his book. He has written, not about classical "civilization," but about certain selected ideas of a few selected writers of the period between Plato and St. Augustine. The selection, one might add, is somewhat "loaded," so that the superiority of comparable Christian ideas is apparent at the outset.

Nevertheless, the author is reasonably sympathetic toward the religious notions of higher forms of ancient paganism. He rejects the contention that "the world of ancient paganism made no positive preparation for Christianity." Likewise he rejects the evolutionary explanation set forth so eloquently in America by S. J. Case a generation ago, which finds the source of every Christian idea in the environment, attributing nothing to special supernatural revelation or activity. The Reformed view, this author insists, recognizes the operation of both common and special grace in the origin and development of the Christian religion: "It is the common grace of God which has led the noble souls of antiquity to see and to propagate the excellent ideas and ideals. It is God's grace applied through the

operation of the Spirit which explains whatever was good and true in pagan antiquity." But the Christian event itself and the truth which is derived from it constitute an act of special grace and revelation: the supernatural character of Christianity can never be sufficiently accounted for by any concatenation of natural causes. That, I think, is a sound opinion. The proof of the case, however, requires wider and more precise documentation than Professor Stob has given it.

This is a book for laymen of conservative inclinations. It could have little interest for anyone who has completed a first course in the intellectual and religious context of the New Testament. The most valuable chapters are those which discuss pagan and Christian ethics. These sections, at least, might broaden the religious horizons of lay people, pointing out elements of similarity and continuity, as well as of difference, in the ethical ideals and motivations of men of good will, both before and after Christ.

LELAND JAMISON

Princeton University

A Study of the Prophet Micah. By B. A. COPASS and E. L. CARLSON. Grand Rapids: Baker Book House 1950. 169 pages. \$2.00.

Carlson, the successor to Copass at the Southwestern Baptist Theological Seminary, writes from a conservative point of view. These authors hold to the essential unity of the book of Micah, whereas recent scholarship has held that the work is composite—that Micah's real work is found in the first three chapters.

The book gives thirty pages to "A study of Prophecy," in which it curiously states that Enoch was the first of the prophets who was followed by other outstanding prophets such as Noah, Abraham, Jacob, Moses, Samuel, *et al!* They even include David, Gad, and Zadok (p. 28)! The book of Jonah was written by a contemporary of Amos, in the eighth century B.C., *ca.* 785-775 B.C.

In considering the work of Micah a unity, there is no place for interpolations (such as 1:1-5a; 2:12-13; 4:1-5:9), and certainly no such thing as a "gloss." To hold that every verse in our present book of Micah belongs to the original creates more problems than it solves.

Chapter IV deals with the first two chapters of Micah, and is by far the best chapter in the book. This reviewer could recommend the reading of the sixteen pages in that chapter.

HORACE R. WEAVER

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